Unity

OCTOBER
1936
15¢

Life Is Consciousness
by Emmet Fox

Spiritual Courtesy
by Norma Knight Jones

A MAGAZINE DEVOTED TO CHRISTIAN HEALING

HEALING AND PROSPERITY THOUGHTS

TO BE USED FROM

OCTOBER 20 to NOVEMBER 19

†

Healing

I see myself as God sees me, courageous, strong, healthy.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity

I see myself crowned with success and happy in prosperity.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 68.)

UNITY

DEVOTED TO CHRISTIAN HEALING

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LIFE IS CONSCIOUSNESS, *by Emmet Fox* - - - 2

DEMONSTRATING TRUTH, *by W. I. Hoschouer* - 13

SPIRITUAL COURTESY (Part 1) - - - - - - 18
by Norma Knight Jones

BREATH OF GOD, *by Edwin Hatch* - - - - 26

HABIT—BOND OR WINGS?, *by Zelia M. Walters* - 27

A LETTER TO UNITY PARENTS - - - - - - 37

BROADER HORIZONS, *by E. A. Reynolds, Ph. D.* - 40

SUNDAY LESSONS - - - - - - - - - 47

MY PRAYER (Song) - - - - - - - - 65

AT TWILIGHT, *by Harriet Lyon Leonard* - - - 66

SILENT UNITY - - - - - - - - - - 67

HEALTH AND PROSPERITY - - - - - - 68

PRAYERS ANSWERED - - - - - - - 71

HELP FROM SILENT UNITY - - - - - - 79

THE PURPOSE OF UNITY - - - - - - - 83

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LIFE IS CONSCIOUSNESS

EDITOR'S NOTE—This is the text of an address that Mr. Fox delivered to the Unity workers while they were assembled in Unity Chapel on July 7, 1936. This message is so practical and helpful that we want every UNITY reader to have an opportunity to use it in his everyday living.

BY EMMET FOX

I FEEL IT to be a great honor to have the opportunity of speaking at the Unity headquarters. As Charles Fillmore has said, I feel very familiar with the Unity message, for I have read it for over thirty years.

Of course that is giving myself away quite a bit, but people on the platform always give themselves away sooner or later, so it may as well be sooner.

I have lived all my life in London until recently, and we were there, I suppose, about forty-five hundred miles from Kansas City, and it gave me the opportunity to realize how far-flung this work has been. I doubt if you people here at Unity realize how great and how big a work the Unity work is.

The Truth movement, as we call it, is the most important in the world today. The Truth movement, which centers in the belief in the omnipresence and availability of God, is the most important thing in the world, because it is the only thing that can save the world. Nothing else can. Everything else has been tried.

People have tried to build up might and power, and have used it to wreck themselves. Man has built up intellectual power, and especially since four centuries ago, since the Renaissance, education has been intellectual.

People are surprised when you tell them that there is any other kind of education.

Those of us who have had the advantages of a higher education know that so-called intellectual study gives very, very little help in the practical business of living. This Truth movement comes along, takes hold of people, changes them, restores health if that has been lost, restores estate if that has been lost, restores self-respect if that has been lost. It puts people on their feet, and shows them that there is something worth living for.

Among the various sections of the present-day Truth movement Unity is probably the most important. Your work is practical. It has the character and quality of Jesus Christ, because it is kindly and friendly. You do not put fear into people. When they come, you tell them that God is the only power; to relax, and become quiet, and turn to that power; and that is the highest message that you can teach.

I am one of Mr. Fillmore's spiritual children, so I just thought I would say that before getting on to the thing that I actually came to say.

★ ★ I AM NOT speaking to the general public now but to people who are devoting their life to the study and expression of this Truth.

I think it is well this morning that we remind ourselves what it is that we really believe and have. The answer is that we have the key to life. We do not just approach life from a particular angle as other schools of healing do, but we have the key to life; and that key is that *life is a state of consciousness.*

The explanation of all your problems, the explanation of your difficulties, and the explanation of your triumphs in life boil down to this: *Life is a state of consciousness.* That is the beginning and the end. That is the final step in metaphysics. All the other steps but lead up to that.

Isaac Pennington, the famous Quaker, said, "All truth is a shadow, but the last truth." And the last truth is that life is consciousness. You are and you have and you do in accordance with your consciousness. That is the beginning and the end. There are other ways of looking at life that are superficially correct, but ultimately the final truth is that your life is a state of consciousness. Your so-called physical body is the embodiment of a part of your consciousness. Your home is the embodiment of another part of your consciousness. The kind of work you are doing—whether you are in work that you love, or whether you are doing drudgery that you hate—is the expression of your consciousness at that point. The kind of people you meet, the people you attract into your life, are the expression of your consciousness about your fellow men.

★ ★ IF YOU came to me and told me that you can't get along with people, I should tell you to get a card about the size of a postcard, and write this on it, *"Like attracts like,"* and then put it inside your closet—not where other members of your family will see it, because that would sometimes be embarrassing. When you are grumbling and finding fault, they could point their finger at it, and that would be very embarrassing; so put your card inside the closet.

People come to me and say, "If you only knew the kind of family I have, if you only knew the kind of people I have to be with and work with!" I say, "The law of Being says, 'Like attracts like.' "

The ultimate explanation is that life is a state of consciousness.

Take this table. You say this is solid wood, and that is true as far as it goes. But the next step, going deeper, is that we find it is really made up of molecules with great distances, relatively, between them. So it is not solid at all. It is made up of molecules, and that is true as far as it

goes. These again are made up of atoms, and these of electrons and protons, and so on. We hear talk of vibrations, of rays, of all these things, and they are good descriptions as far as they go; but in the ultimate, beyond all these things, we come back to a state of consciousness as the life.

Before you change your state of consciousness nothing else can change.

All trouble, all disappointment, all depression, all limitation is a state of consciousness. People are trying to change outer conditions but leaving their consciousness unchanged, and it cannot be done.

★ ★ THE ONLY fundamental way to change things is to change your consciousness, because you always must and always will get the conditions that belong to your consciousness. You cannot cheat nature. You can drag to you, through will power, certain things that do not belong to you, but you can only keep them for a short time. The moment you take your hands off they fly away. That was the real cause of the financial collapse of 1929. Then Wall Street made its famous nose dive. The prosperity that had been built up was not true prosperity. People had been gambling on the stock market and elsewhere and had attracted or dragged to themselves prosperity that they were not entitled to by right of consciousness, and of course they could not keep it.

The same thing applies to health. You can compel a certain part of the body to picture health for a short time, but if you do not have the consciousness of health you cannot keep it. You "heal" a person of rheumatism and he has sciatica, you "heal" him of that and he has trouble with his sight, you "heal" his sight and his right lung weakens, and so on. These are not healings. They are temporary cures, because they are attempts to put into the body something that doesn't belong there by reason

of consciousness. When you want to change your problems or your life, you can see at once that the only scientific way is to start in to change your consciousness. Likewise you must change the consciousness of a patient if you want to heal him. Nothing can come to you permanently, nothing can stay with you permanently, except what you are entitled to by your consciousness.

★ ★ EMERSON said, "No man and no institution was ever ridden down or talked down by anything but itself." They may slander you, but nobody can hurt you except yourself. Nobody can wreck a church or a center or a movement or a country except itself.

A woman said, "I started a center and everything went beautifully until some horrible person spoiled everything." I replied, "You are the horrible person who spoiled your center, because if you started a center and it didn't go, then you did not have a right consciousness for that work. You should have changed your consciousness until you did have a good center, and then nobody else could spoil it for you."

Your body, your home, your city, your country, the universe is a picture of consciousness. Your private life outpictures your own consciousness. The national life is the outpicturing of the national consciousness. So you see how foolish it is to try to change the outer picture without changing the inner consciousness.

People come to me and say, "I am broke. I need a hundred thousand dollars. I need the money." Or "I have had a quarrel with somebody," which usually means that they expect the other person to bend to his will and come crawling on his knees for forgiveness. They say, "Put these things right." I say, "Change your consciousness. I do not treat for money. I do not patch up quarrels like that. But I do help you to change your consciousness." Some of them smile and say, "Oh, no, my consciousness is

really quite good. Other people are to blame—my mother or my sister." I answer, "No; the real trouble is in your consciousness, and all the time you are trying to work on outer things and leaving your consciousness unchanged, no permanent good can come to you."

★ ★ THE MOVIES came to the big cities first, and finally arrived in a remote mining camp in the Rockies. The picture was announced and the tent was put up. The residents had never been to a movie before. The tent was packed with cowboys and miners, and at a given moment during the showing of a blood-curdling melodrama the villain began to choke the heroine. An old cowboy in the front row pulled out his gun and fired six shots into the villain. Everybody laughed, because in those days a gunshot didn't mean much more there than it does today in New York or Chicago. There were only a few bullet holes in the wall, and of course the picture went on as scheduled.

Why do we laugh at the cowboy? You all laughed, you remember. What should he have done? Instead of firing at the screen, he should have turned around and fired into the projector. That would have stopped the picture.

Too often you try to change outer things instead of changing the inner. You are firing at the screen instead of the projector. So nothing happens. But when you start to change your consciousness you are firing at the projector, and then things happen. If you don't like the picture on the screen, change the reel. If you don't like the picture you are seeing, and would like to see some other, you wouldn't get a cloth and rub it off as if from a blackboard. You would take out that reel and put in the reel you want.

The scientific way to approach life, if you do not like the picture you are getting, is to change the reel.

★ ★ How do we change the reel? By rising in consciousness. The only real healers are practical ones. I have met a few so-called theoretical healers. I have met people who told me just how healing should be done. They understood the theory. They knew how it should be done but couldn't do it. They were purely theoretical.

The way to meet a problem is to raise your consciousness. If you do, the problem disappears. In the Bible the valleys always stand for trouble, sin, limitation, the mount for uplifted thought, and prayer for understanding. We must go up into the mount; raise our conciousness.

Most people if they have a problem concentrate on the problem. They take it to bed with them and stay awake all night thinking it over. Let go of the problem. Rise above it in consciousness. How can you do this? Go up quickly, in a flash if you can; but you can't always do it that way. You will find that by reading the Bible, or some available spiritual book, or a Unity publication, or by repeating some favorite hymn of exaltation, your consciousness is rising. If a diver goes down to the bottom of the sea he wears lead shoes, but if he wants to come up to the surface of the water quickly he kicks off the lead shoes. Then he rises rapidly. When we rise in consciousness we kick off our shoes, and then we begin to be healed, or the patient begins to be healed. But you have to heal the consciousness.

★ ★ There is no other way. The great key to consciousness lies in the "Word," which Unity has been teaching for forty or fifty years. "In the beginning was the Word, and the Word was with God, and the Word was God." All things are made by it, and without it is not anything made that is made.

The 1st chapter of John is a reflection of the 1st chapter of Genesis; that is, the Word, the Logos. The Greek word *Logos* means the great creative Word. The

great creative Word is I AM. It is the secret of life. We are given it in Deuteronomy, and Jesus identified Himself with it. Jesus was a great reader of the Psalms and Isaiah and Deuteronomy. The key to life is not somewhere out of life. You won't go up to it. No great seer or saint will go up and bring it down for you. It is not thousands of miles across the sea. It is very nigh unto you. It is with you all the time. It is the great secret. All through history mankind has felt intuitively that there is a way out, if only it can find it. All the old fairy tales tell the story again and again. Aladdin had a wonderful lamp. He rubbed it and received the things he wanted. You know about Cinderella. She was in the kitchen, miserable and unhappy like so many others, and then something happened. A pumpkin turned into a carriage, and a pair of white rats turned into white horses, and so on. But there must have been a change in Cinderella's consciousness first.

★ ★ ALWAYS men and women have felt intuitively that there is a way out; that it is not necessary to be angry and mean and resentful and bitter; that it is not necessary to grow old and die; that it is not necessary that man should fight and grab for property and food. What is life worth if living is to be a constant struggle for necessities? Men and women have always known that there is a way out if only they can find it. They have always known that God means all life to be noble and creative and joyous. It is true. The way out lies in the spoken word. In the Bible the word means any definitely formulated word—not just the drifting thought that floats through your mind. The word is creative, and the strongest and most creative word is "I am." Whenever you say "I am," you are calling upon the universe to do something for you and it will do it. Whenever you say "I am," you are drawing a blank check on the universe. It will be honored and cashed sooner or later and the proceeds will go to you. If you say,

"I am tired, sick, poor, fed-up, disappointed, getting old," then you are drawing checks for future trouble and limitation. When you say, "I am divine life," "I am divine Truth," "I am divine freedom," "I am substance," "I am eternal substance," you are drawing a check on the bank of heaven, and surely that check will be honored.

Remember you don't have to use the actual grammatical form "I am." Every time you associate yourself with anything, or think of yourself as having anything, you are using a form of "I am." The verb "to have" is a part of the verb "to be." In the very ancient languages, there is no verb "to have." It is a modern improvement like the radio and the automobile. "I have" means "I am," because you always have what you are, and you do what you are.

★ ★ THAT IS the significance of "I am," and more people have come to know about it than ever before, and it is a wonderful thing. Unity has taught it. In the Truth movement in London we taught it. But few people realize what it means. Whatever you associate yourself with, that you are bringing into your consciousness. What is the first thing we do when we talk at all? We say, "I am this," "I am that." Perhaps my father was Mr. Jones. Therefore I am a Jones. The neighbors across the way are Robinsons. They are strangers to me, because I am a Jones. Immediately the baby picks up all the prejudices of old man Jones. Or we say, "I am a Frenchman," or "I am a German," or "I am an Englishman." The Frenchman gets a great many prejudices concerning the German and the Englishman, the German gets prejudices concerning the Frenchman and the Englishman, and the Englishman gets them concerning the Frenchman and the German. Why pick up any prejudices? Then the child grows older, and of course his family is interested in politics. Again he sets up in his mind a whole army of prejudices. He belongs to a certain

party because his father does. He goes to a particular school or college and collects more prejudice. He should use the "I am" to say "I am for freedom." He should use it to throw down the walls of resentment.

It is your "I am" whether you use it or not. But there is one thing that nobody can do for you, and that is save your soul, because nobody can speak the "I am" for you. Nobody can say "I am" for you or another; he would have to say "You are" or "He is."

★ ★ IN REVELATION we read, "To him that overcometh . . . I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it." The white stone means the ascension of the divine nature, because of its purity. The new name is the new character and the new life. You speak for yourself and you save your own soul.

Teachers can write books for you, they can talk to you —my goodness, how some of them can talk—but they cannot save your soul, because they cannot talk for you. When any one uses "I am" for you, it becomes "You are." It is *your* "I am" and nobody on earth can use it but you. The "I am" is God in action. God is not a man. God is working through you. You are not separated from God. God does not sit far up in the sky and send you a good idea. God is the I AM sending you a new incarnation, a new creation. Whatever you are, that you create. You are the I AM. God knows Himself in consciousness and that knowing is God.

I want to emphasize this point. You build your consciousness with your "I am." Nobody else can do it for you, and you can't cheat. Sometimes you can cheat in business, sometimes you can in gambling, but you cannot cheat with the "I am." Appearances count for nothing. Your consciousness is built with the "I am." According to our "I am," so your conditions. You are not using the

"I am" only when you think and speak, not only with affirmations. Perhaps this has been a weakness in our movement, that we have tended to overrate affirmations. We have to use them because they are a memorandum of what we are to think. Those words in UNITY are a memorandum. But you are using the "I am" in every action all day long. Every action that you do all day long you are building into your consciousness. You will never build anything into your consciousness until you do it with practice. Meditating an hour in the morning before breakfast helps very little unless you carry the realization with you into your everyday living.

If you lie or cheat or are selfish, then that is what you are building into consciousness. We have dwelt so much on thought (what we call words), but we haven't always insisted that it is the practical conduct all day long that builds up consciousness. People tell me that they spend an hour every morning building up their consciousness, but often as soon as the hour is up they have forgotten it.

You build your consciousness by the things you do all day long. It is by such things that we are judged. God does not judge us. We judge ourselves by the consciousness we build, because life is a state of consciousness.

HEALING THOUGHT

The Spirit of wholeness quickens and heals me.

PROSPERITY THOUGHT

The Spirit of prosperity fills my mind and overflows into my affairs.

USE FROM SEPTEMBER 20 TO OCTOBER 19

DEMONSTRATING TRUTH

The faith that is spiritually invincible is a faith that admits no doubts and at the same time gives positive assurance of victory because it is conscious of its fitness for the work in hand.

BY W. I. HOSCHOUER

NEXT TO knowing Truth the most important thing is to be able to apply it to specific conditions and actually experience its quickening and transforming power. Truth proved in practice is made a part of consciousness, and like a seed sown in good ground it will multiply itself indefinitely by a quality of increase inherent within itself.

Any person may confidently expect the steady increase of any good if he is faithfully and skillfully applying the principles that govern that good and bring it into manifestation. Failure or disappointment is possible only through human ignorance or sin. Truth actually demonstrates itself when given a fair chance. It literally pushes itself into manifestation when the conditions are right.

Ease in demonstration comes mostly through realizing that Truth is principle expressing itself through facts and things, governing them always in divine order. This is true whether the facts are mathematical calculations, musical compositions, or just the common humdrum experiences of daily life. We are quick to know that principle in nature and in all outside man is the cause of everything that takes place, but it is not so clear that one's thoughts, imaginations, and desires are themselves the result of mind principles at work in consciousness. To see clearly that our thinking itself is principle creatively at work producing results in our body and environment ac-

cording to the nature of the idea held in our mind, is to be able to control consciousness and change conditions at will.

Speaking fundamentally, there are really only two forces at work in any demonstration: faith and thought. Through faith we discern and lay hold of our invisible resources, and through thinking in harmony with our faith we bring about the visible result.

★ ★ As a concrete example of the working of principle through faith and thought when we demonstrate supply, we start with God or Divine Mind as the universal intelligence at work everywhere. God thinks, and His thought, embodying itself in substance, becomes a thing or condition in the outer or manifest world. In this way the universe was designed, created, and manifested as the natural world that we know. Now, since man is a spiritual being in the image and likeness of God, mind in him must act as it does in God. Therefore man builds up his world of consciousness by the activities of his own thought, and his ideas and mental images take form in outer things and conditions, either as his actual creations or as the reflection of the ideas he holds in mind. By this law, then, a person can change an appearance of lack to one of plenty by learning to think the truth of omnipresent supply. His thought will embody itself in the universal substance or the Spirit essence everywhere present and bring forth for him that which he desires.

Because of the swift and unfailing precision of this law of mind action, which creates according to the idea held or seen as a mental picture or the idea believed in as a fact of one's affairs, it is essential that one should know how to manage one's thought in attempting to make a demonstration of any kind.

★ ★ First let the student realize that God's providing law is constantly at work in him and in all his affairs

and that it needs only his assent through right believing and thinking in order to produce for him everything he could possibly desire. Then as a second step he should gladly and lovingly hold his mind and his heart open toward God, giving thanks for the divine bounty constantly being made manifest for him; that is, he should be grateful for the fact that all the good he enjoys is brought to him by this God-Mind activity or universal law of supply. This receptive mental attitude, together with an eager expectation of quick and satisfactory results, is more than half of the demonstration. Being ready and prepared to receive what one desires or prays for is more important than most people realize. Empty out of the mind and affairs all sense of lack, and plenty will begin to flow in. We do not have to pump it in; it will flow in if our receptivity is eager and constant.

Next to receptivity the most helpful mental quality for the student to have is mental alertness or the ability to control a situation with Truth the moment it arises. When the crisis first flashes upon one, then is the time to act. Turn to God instantly with all the faith you can command and in the same instant affirm the truth that is the opposite of the error sense that is seeking to manifest itself. If we meet the need with a Truth realization before fear or doubt registers, we have the key to the situation. But if we allow the negation of what we want to become active in our consciousness, the way is blocked until the obstruction is removed. There is an appreciable instant or interval between a person's perception of a situation and his mental reaction or response to it, and that is the strategic moment for him to put Truth to work. Don't stop to make a denial. Just assert the Truth, register it deep in consciousness and the error, whatever it may be, will dissolve away.

★ ★ WHETHER you win or lose depends upon which

registers first in consciousness, the error sense or the true thought. If you accept the appearance as true and pause to think about it and to feel its power you are lost, but if you whirl into action promptly with a recognition of what is true, you will win every time. Two antagonistic ideas cannot occupy the mind at the same time, therefore the one first established dominates the consciousness. Be sure to reflect on this fact until you absorb it mentally and attain a conviction profound enough to keep you subconsciously on the alert and ready on the instant to think the particular truth required to meet the situation victoriously. Sufficient practice will make this quick action a habit, and the habit will in time develop into a mental reflex action that will have the needed truth ready even before the need for it arises—that is, becomes evident to the conscious mind. This is really the secret of that wonderful Truth phenomenon known as instantaneous demonstration.

Let us now examine more closely the part that faith plays in all one's efforts to live in and by the Truth practice that we have described, for faith is quite as important as the mind action itself. "According to your faith be it done unto you" is as vitally significant as that other remarkable Truth axiom, "As he thinketh within himself, so is he."

I have found it to be invariably true in my own life as well as in connection with my efforts to help others through prayer or spiritual realization, that when one's faith is equal to the result desired it springs forth at once, but in all cases where faith is weak or not sufficiently active it must be awakened and strengthened before satisfactory results will follow. This is mainly the reason why some prayers seem to be unanswered and why many demonstrations are so long delayed. The faith that is spiritually invincible is a faith that admits no doubts and at the same time gives positive assurance of victory because it is

conscious of its fitness for the work in hand. Faith such as this is a power resource second to none, and when it is fully active in any Truth effort the student will not have to wait until tomorrow to know that he has achieved the overcoming aimed at. Therefore build up your faith in God, in principle, and in yourself as a son of God. Also be sure to cultivate faith in the certainty that your practice of Truth will achieve the results that you desire.

By combining in this simple way the dynamic powers of both faith and thought better results will be obtained than by specializing in either alone.

To the God of Lesser Things

By Aleda Norma Davis

Not to the God of things infinitely great,
Not to a God remote does my heart call;
But to a tender God who can create
And lovingly sustain things frail and small
I lift my song of praise,
While starlit heavens blaze
The wonders of His ways:
My God is He who marks the sparrow's fall
And tells each tiny seed to germinate;
A God whose loving gaze
Becomes the dew that fills each flower cup,
Prepares a beauty feast, then bids us sup,
And glorifies each creature that looks up.

SPIRITUAL COURTESY
The Guest

PART ONE

BY NORMA KNIGHT JONES

COULD YOU imagine yourself inviting a guest to your home and then hating him for coming? Could you imagine yourself using your utmost efforts to induce a guest to stay with you and then neglecting him, reviling him, and making him thoroughly miserable?

Of course you could not, for most of us have a fine regard for the social amenities, especially for the ancient art of hospitality. We could not think of inviting a guest to our home and then endeavoring in every possible way to make him unhappy. We would be most willing, even eager to extend to him every favor, every consideration in order that he might enjoy his stay with us, that his visit might bring to him only happiness and well-being. In social contacts we are more than zealous in observing the rules of politeness and civility; we know that a certain courtesy must be recognized, a certain graciousness preserved.

Hospitality is one of the oldest amenities of life. In the Old Testament its virtues are constantly extolled; in the New Testament the Master continually praised its practice. In all ancient literature the art of receiving and entertaining strangers and guests with kindliness and consideration but without compensation has been generously admired. It has been an important part of social usage since the door of the first crude hut in the wilderness was thrown open. Even in this modern day, when much of our social duty is characterized by a casual

brevity, we still adhere to the old tenets of hospitality.

The guest within our home is to be spared all strife and turmoil. The stranger within our gates must be plied with nourishment and entertainment. So long as a guest remains under our roof his person is sacred. We have always observed these rules and exerted the gentle art of hospitality with a zeal that speaks well for man's social nature.

★ ★ YES, I THINK we do know and perform our social duties with a gratifying sense of their value and responsibility. But do we know and perform these same duties of hospitality in a spiritual sense? Do we follow the same strict observance of courtesy to the guests that we have invited into the house of our human experience, the house of life?

There is such a thing as spiritual courtesy.

Courtesy is politeness originating in kindliness and habitually expressed. You see that the quality of courtesy carries a clear meaning of more than occasional kindliness. It means habitual kindliness, a sweet graciousness that has become so much a part of us that it is a habit. It is impressed upon our whole nature as a continuous expression of good will.

Spiritual courtesy springs from the spirit, that focal point where God—Divine Mind—contacts man, His human image. The very essence of that contact is love. God dwells in us as love, not only as the human love that supplies emotional outlet but also as the love that is the harmonizing element of the universe. When courtesy comes from the spirit, it is far greater than mere surface politeness; it signifies an inborn desire for harmony and agreement.

The French have an expression, *courtoisie de coeur,* courtesy of the heart, which is a deep and precious thing and has its roots in the heart, the seat of human love; but spiritual courtesy is even deeper and more precious, as its

roots are in the spirit, the seat of divine love.

Since this spiritual courtesy is habitual it must be free-flowing; since it is from the spirit it must be a desire for harmony. Spiritual courtesy therefore is a free-flowing kindliness, habitually expressed and impregnated with a desire for harmony. It is the beautiful graciousness of divine love freely flowing forth through the spirit of man to every outward and inner experience. It is the *beau geste* of the human spirit.

★ ★ I DO BELIEVE that we all are observers of social courtesy, but it is perhaps in this deeper and more precious quality of spiritual courtesy that we sometimes fail. The guests that we invite to our material homes are duly treated with cordiality and consideration but the guests that we invite into the house of our life are not always so cordially entertained.

What we have, our job, our environment, our material circumstances, our daily experiences, these are all guests that we have invited. We have used our greatest power, creative thought, to induce them to spend some time with us. These guests are all our own, we have urged and entreated them to come. Charles Fillmore says, "You think, and your thoughts take form as environment. All your bodily conditions, your health, your finances, your intelligence, your domestic and social relations, and in fact all things connected with your life, are the results of your thought." In other words, every condition of life, every experience we have invited and drawn to us by the power of our thought.

If by negative thought of lack and limitation we have produced an environment of poverty and frustration, we know that this environment is a guest that we have sought out and invited. If by persistent thought of hate and resentment we have induced a personal relationship of harshness and unhappiness, we know that this condition is a guest that we have urged and entreated to stay with us.

★ ★ PERHAPS today our house of life is occupied by just such guests. It may be that we have an environment that seems ugly and binding; it may be that we have a personal relationship that seems harsh and difficult. What are we to do about it? What shall we do with these guests that we ourselves have invited? Shall we hate them, revile them, make them miserable in every possible way? Shall we let their stay with us be one of strife and turmoil? Or shall we receive them as we would a guest in our material house, love them, entertain them, make them happy? Shall we not observe the same rules of hospitality? Shall we not greet them and treat them with spiritual courtesy, that deep and precious quality that expends itself in free-flowing, habitual kindliness and is impregnated with the desire for harmony?

I may have a job that I heartily dislike. Let me see how I may help it by exerting the old art of hospitality and treating it with spiritual courtesy. It is my guest, I have called it to myself, so I shall show it every favor. I shall be habitually kind to it, showing my cordial feeling by praising it. I shall nourish it with new ideas, I shall entertain it with new aspirations. I shall love it, cherish it, give it a "good time" so long as it remains with me.

I may have an environment that greatly irks me, but it is my guest that my power of thought has urged and entreated to stay with me, so I shall receive it with the deepest courtesy of my spirit. I shall spare it all strife and turmoil. I shall pour out on it a habitual and persistent kindliness, and I shall harmonize myself with it. I shall neither hate nor revile it but love it and make it welcome.

There is no condition, no personal relationship that cannot be softened and sweetened by the constant observance of spiritual courtesy.

★ ★ THAT SPIRITUAL courtesy can soften and sweeten every experience of life was proved to me by the story of my friend Margaret M——. She was a woman who

knew every art of social courtesy but found she was sadly lacking in every phase of spiritual courtesy. But a wise and tender friend who knew the Christ message—love habitually expressed—brought to Margaret a sudden enlightening realization of the value and responsibility of spiritual hospitality.

Margaret was a woman of many friends, a pleasant home, and easy and cordial hospitality. She loved her good times, her clubs, her social contacts. Her interests were wide and varied. Almost without warning everything was changed. She found herself on an isolated farm, bare and lonely, with little money and hard physical work to do.

She went under completely, perhaps she was weak, but we never know our strength, or our weakness either, till we are put to test. She literally lived in a trance of resentment; it fairly hypnotized her until all she knew was its power. All her hate and rebellion she put into her physical work until it left her in a state of complete exhaustion. Her days were spent in thoughts of frustration and lack, her nights in weeping scalding tears of self-pity. Days stumbled into weeks and weeks into months, but still she hugged her misery to herself as if it were a living thing. Her skin grew dull and lifeless, her eyes dim and shadowed. But she did not even try to better conditions, and what she constantly gave out in bitterness came rushing back to her so that she lived in a cycle of steadily mounting unhappiness.

★ ★ ONE DAY an old friend whom she adored called her and said she was coming out. This friend, Mary S——, had flown from her home in New York, was in a near-by city, and was eager to see Margaret. Margaret tried to discourage her from coming; she wanted to be alone with her misery. But Mary was not to be discouraged. She came anyway and found Margaret unkempt and distraught, for she had ceased even to care about her physical

appearance. But Mary chatted gaily until the hurried luncheon was over.

Later the two women sat at the kitchen table of the little farm house. The sky was dull and a few flakes of snow flattened themselves against the windowpane. The long afternoon shadows lengthened on the wide prairie.

Mary was talking quietly and with deep tenderness, telling Margaret of her study of Truth, its beauty, its power, its all-encompassing good. She did not seem to notice Margaret's tragic eyes, she did not mention Margaret's changed appearance. Margaret listened not so much because she was interested but because she loved Mary, and in spite of herself she was glad to see her. Mary talked on, and suddenly something she said aroused Margaret.

"Our own comes to us always. What we give out returns to us. You know, Margaret, that is a spiritual law, with what measure ye mete, it shall be measured unto you." Mary was earnest, but Margaret laughed, and it was a horrid laugh as she stopped Mary.

"How could I bring all this unhappiness upon myself when I hate it so," Margaret asked bitterly.

★ ★ "BUT, MARGARET, you have brought it to you, dear, by your unhappy thoughts. The only power that this changed environment has is the power you are giving it in your thoughts. You are you wherever you are, your wonderful spirit, the divine in you, is still there, but you have stifled it, choked it with all your hate and resentment. You are receiving this experience with hate instead of love. I heard a Truth teacher talk about spiritual courtesy —it is a giving of love, kindliness, and tenderness to any experience that comes to us. The experience in itself is not important, but it is how we receive it that really counts. You remember how I used to visit you and what a sweet reception you gave me. I always carried an inspiration away. Remember how sweet was your hospitality? Can't

you give that same loving welcome to this experience, dear? I know you can."

A late sudden shaft of sunlight flashed through the window, but the women talked on. Margaret was listening intently, and for the first time in a year the tight band that stifled and bound her heart was loosened. Slowly the twilight shadows fell, the parting came. Mary must speed back to catch the evening plane, but she was leaving behind her the leaven of an idea. As she told Margaret good-by the stars came slowly out, and in the darkness of Margaret's spirit there too a star came forth.

★ ★ THAT NIGHT by the scant light of a coal-oil lamp, Margaret read the books Mary had left. She learned the sweetest lesson she had ever known, that she could change this seemingly hopeless environment to one of beauty and promise by her own reception of it. She learned that spiritual law never changes, varies, or ceases; she learned that because she was a child of God she was His channel of good, love, and substance, and that if she choked that channel with hateful thoughts she shut off her supply. But what was impressed upon her consciousness in letters of fire was the fact that she had invited all this misery by using her greatest power, creative thought, to bring it and hold it to her.

You may say that the age of miracles is over, but you are wrong. The miracle was that in the granitelike crust that Margaret had grown over her heart there was still a tiny spot of fertile earth. No matter how she had tried to render her mind sterile and hard, there was a tiny spot that was seeking the good. It was the divine spark that never really dies no matter how we strive to kill it, and in this fertile spot Mary's seed was sown.

The words "spiritual courtesy" echoed in Margaret's mind again and again. She who had prided herself on her hospitality had failed in her duty to an invited guest. This experience, this environment was hers. Someway she had

called it to her, and by the power of her persistent bitterness she was making it completely hers. But now, remembering her old spirit of hospitality, she would treat it with love and tenderness. She did not learn all the lessons overnight, but day by day, step by step, the Truth seeped into her spirit. She grew into understanding. I do not yet know the end of her story, but today the little farm house is set in the brave beauty of hollyhocks and larkspur, it is a green retreat in a windswept expanse of the prairie, and guests have come there from the city to find peace and strength.

★ ★ SPIRITUAL COURTESY! Are we using it today? Are we greeting every experience we have brought to ourselves with habitual kindliness? Do we endeavor to bring harmony to it always? Are we sparing it all strife and turmoil?

Only when we do observe spiritual courtesy can we rightly receive, understand, and transmute our human experiences. In our material house we have many guests, some gay, some sad; yet we do endeavor to give to each one something of happiness and comfort. In the house of our life, where our thoughts invite the guests, there are also some gay and some sad, yet we can endeavor to give each experience something of happiness and comfort by observing that deep and precious quality, spiritual courtesy. A habitual kindliness impregnated by the desire for harmony will soften any hardship, sweeten any environment.

Perhaps—who knows?—the guest we thus entertain with kindliness and consideration without hope of compensation may be an angel that we entertain unawares. This unfortunate experience that I receive today, if greeted with love and tenderness, may be the very key that unlocks the door of a glorious opportunity.

(TO BE CONTINUED)

BREATH OF GOD

Breathe on me, Breath of God,
Fill me with life anew,
That I may love what Thou dost love
And do what Thou wouldst do.

Breathe on me, Breath of God,
Until my heart is pure;
Until my will is one with Thine
To do and to endure.

Breathe on me, Breath of God,
Till I am wholly Thine;
Until this earthly part of me
Glows with Thy fire divine.

Breathe on me, Breath of God,
So shall I never die,
But live with Thee the perfect life
Of Thine eternity.

—Edwin Hatch

HABIT— BONDS OR WINGS?

Habit in the scheme of things as designed by God is good . . . Habit is just repetition in doing the desirable things day after day.

BY ZELIA M. WALTERS

ALL THROUGH The Psalms we read the Psalmist's exultant cries of praise to God.

"I will bless Jehovah at all times:
His praise shall continually be in my mouth."

"Bless Jehovah, O my soul."

"Oh give thanks unto Jehovah; for he is good."

"I will give thanks unto Jehovah with my whole heart."

As we read it looks to us that in some way the Psalmist had got into the habit of giving praise and thanks to God upon every occasion. Early in the morning he raised his voice in praise, and in the night watches he still repeated praises to God.

Did habit stale his sense of God? Did this frequent repetition of praise make it monotonous, so that he uttered it parrotwise without recognizing any meaning or spirit behind it? If the habit of praise had placed him in a mechanical rut we ought to see some evidence of it in the later psalms. But instead we find a rising crescendo of thanksgiving, a very ecstasy of praise, so that we cannot read the words today without catching inspiration from them and coming on our own account to give thanks unto the Lord of life, who is good and whose mercy endureth forever.

"Praise ye the Lord," cries the Psalmist.
"Praise him in the heights.
Praise ye him, all his angels:
Praise ye him, all his host.
Praise ye him, sun and moon:
Praise him, all ye stars of light.
Praise him, ye heavens of heavens."
"Let everything that hath breath praise Jehovah.
Praise ye Jehovah."

For the Psalmist his "habit of the presence of God" did not dull his spiritual perceptions. Habit to him was not bonds to hold him in the low places of life but wings to lift him into the very heavens.

★ ★ TOO OFTEN we think of habit as solely a material thing. As we too often use the word we give it the connotation of "bad." But habit in the scheme of things as designed by God is good. It lessens the stress and strain of daily life. It sets us free for new ventures. It smooths the friction that often arises from living our life so close to other people. It lessens effort in connection with the common, routine acts of our life in all its phases. As adults we parents know where habit has helped us—or hindered us. Our manners are reasonably courteous because from infancy we have been taught good manners both by precept and example. We do not need to stop and think of our behavior when we meet others. Habit makes us do the courteous thing without stopping to think.

Habit goes with us in the mental life and again sets us free. The accountant looks at his column of figures and adds them up with lightning speed. It takes no effort. Habit had made every possible combination of numbers so familiar to him that he no longer really thinks of them. The musician draws the very soul of harmony out of his instrument. But he does not think of his fingers. Habit makes them move over the keys in correct time and place, while the musician is left free to follow the spirit of the

composer's work. Habit lets us read a sentence, perhaps a whole paragraph, at a glance, with never a thought of separate letters and words.

The same beneficent helper in our life, habit, goes with us into the spiritual realm too. We are told of Jesus Christ that as was His custom He went into the synagogue on the Sabbath day. His biographers tell us by inference if not in actual words that as His custom was He went about doing good, healing the sick, making the blind see and the lame walk, and bringing the real light to a world that sat in darkness. As His custom was, He went into solitary places to spend hours in prayer, and as His custom was He also mingled with men in their joys and sorrows, sanctifying all the common experiences of life.

Habit helped to set Jesus Christ free too.

★ ★ HABIT, the old moralist used to remind us, begins as a single act, a frail thread easily broken, but day by day we add another thread and another, until we have a cable too strong to be broken. Well may the victim of a bad habit wail over this strong cable, and he who is blessed with a good habit may likewise rejoice that it is strong.

The child is spinning his little frail threads of habit. Any of them can be broken today, and new ones can be started. What kind of cables of habit do we want the child to spin? As parents and teachers how much can we help him? We do not want to lay out his life for him, to choose his aims and ideals and objectives. We only want to leave him as free as possible to choose the best for himself. So as we help him to form his habits, many of which will come to him simply because of his association with us, let us remember that habits may be wings to lift him over the hard places, to help him gain the heights.

Adults are practically a unit on the desirability of teaching the child good physical habits. We are placed in this world with a material body, and the world is so ar-

ranged that it will foster this body and bring it to the height of efficiency and beauty—if we do not break the law. The child does not know the law. It is our job to teach him to observe it—if we know what it is. Day after day we lead him to repeat the good habits. Exercise, cleanliness, good food, sunshine, fresh air, an active mind, and a serene spirit. Day by day we patiently lead him through the routine.

★ ★ OBSERVE the concentration of the small child learning to brush his teeth. He is not free for other things. He is thinking only of the way to manage that brush and get all the teeth attended to. But after a while he will not need to think of it. The whole complicated process will be habit. Let us not grow impatient if the child seems slow in learning or even obstinate. We are building not for a transient temporal life but for eternity—yes, even in such simple things as these. To display impatience only arouses resentment and opposition in the child mind, and to make him hate what we are trying to teach him will be to delay his education. Does not every teacher know how slow is the child who hates the work he has to do in school? When the wise and resourceful teacher finds something this child likes to do, the child is no longer slow or a problem child. He begins to use his wings. So let us keep the training for good physical habits pleasant. The small child can be managed entirely by example and suggestion, and his habits can be well established before he is old enough to reason about it.

After leaving the discussion of physical habits we shall perhaps meet with differences of opinion. Just what habits of mind and spirit do we think would be good for the child? Do you want the child to have the habit of faith? Some parents will think of faith at this point as simple-minded credulity, the imaginary refuge of the inefficient, a habit of minds that never quite grow up or have the stamina to face the world as it is. But if we be-

lieve that real faith is an exercise of the highest part of man's nature, then we want the child to begin practicing faith early, so that it will be a habit of spirit through all his years.

★ ★ CAN WE give our children the habit of faith? It takes effort and, more than that, example. Unless we have some kind of a working faith ourselves, we may as well not start. We ourselves must have learned to look Godward daily in all the small happenings of life as well as the great emergencies. We must depend on that wisdom which is given freely, upon that strength and guidance which will bring us through the darkness, across the raging waters. If we have that faith and the child sees us living it day by day, little other teaching will be needed. Teach, not tell, the child to call upon God as confidently as he calls upon you.

"Son, are you failing in your school work? Call upon God to help you. He knows all these lessons, and if you listen to Him closely you will learn them too. Ask Him to keep your mind bright and active, to guard you against laziness and inattention. He will help you. You will not fail if you keep your mind close to God-Mind."

"Daughter, do you want friends in this new environment? Ask God. He will guide you to those who are the right friends for you. Ask Him to make of you a good friend, so that you will not fail those who come to you. Listen to Him when He tells you how to be friendly. Know that He cares about this problem of yours and that He is helping you now."

"Little one, are you trying to conquer a fault that seems too much for you? Ask God. He knows all about your struggles, and He wants His children to be free from faults. When you feel the bad temper coming on, say 'God, please help me now,' and you will find Him right there with the help you need."

"Older child, starting out in the world, are you asking

for a job, for love, for more education, for peace and harmony in your relations with others, know that God sees all your needs and that He wants you to have a complete, useful, happy life even more than I, your parent, want these things for you. Your life will not go down to defeat if you call upon God and believe His promises."

★ ★ SHALL WE teach the child to call upon God when danger threatens? Surely, unless we are ready to give up all idea of God's acting in the material world. The Psalmist long ago had a clear vision of him "that dwelleth in the secret place of the Most High" as being saved from the dangers and terrors that seem to surround life. And the uncounted millions that since his time have been dwelling in the presence of the Almighty could swell the chorus of testimony that God is indeed a present help in trouble. I could fill pages with stories of incidents coming under my own observation of children in danger calling upon God and coming through unscathed. I think of a little lad who fell off the pier into deep water. Mother had taught him the habit of faith. "If you fall into the water," she had said, "say 'God is my help,' and then strike out and swim with all your might." He came out on the beach saying, "Mother, I did say 'God is my help,' and then I made my hands and feet go, and He did hold me up." I think of lost children kept safe, children saved from fire and water and traffic dangers. How do we dare send our children out without having taught them the habit of faith so that they may call upon God and know He is with them?

★ ★ MENTAL and spiritual habits? Examples of them begin to throng upon us. The habit of courage—for it is a habit—taught and fostered in the home, the habit of orderliness and system, the habit of industry, the habit of attention, the habit of cheerfulness, the habit of thrift, the habit of prayer, the habit of generosity, the habit of

serving, the habit of honor, the habit of self-control, the practice of the presence of God—all these and more belong to the life of a child of God if it is to come to full stature. And for each of these there is a reverse. If we do not plant the flower and nurture it, weeds may spring up in the fertile soil. If we fail to train him in the habit of thrift, the child may grow up wasteful, scattering not only his money, but his powers upon inconsequential things. If we fail to help him from the habit of self-control, he may go through life a prey to his emotions of the moment and all his fine abilities worn down and useless. We might go through the whole list in this way, noting the reverses and thus strengthening our own parental resolution to teach good habits while the plastic child mind can learn them easily.

★ ★ AMONG the habits best learned in childhood is orderliness. Perhaps you think of this as one of the physical habits, but orderliness in the physical world is so entwined with order in the mental and spiritual that they cannot be separated. How being orderly and systematic smooths life out, how it saves effort, and furthers accomplishment! And it is so simple. Teach the small child to keep his possessions and clothing in order. There should be some simple routine for folding the clothing, setting the shoes in line, and putting the playthings in the proper box before a child goes to bed. There should be a routine at the table. Whatever the small child does, teach him to do it in a systematic and orderly way. Is there a mislaid article of clothing or a plaything that is lost? Do not hunt for it, even though you know you can find it quickly. Let him do the hunting. Then emphasize the lesson of the inconvenience and loss of time caused by mislaying things. Do not tolerate tumbled drawers, closets, and boxes. Require the child to leave everything else and set them in order if you find them so. It may be painful a few times, but he will soon learn that this is just one of the things that cannot

be left undone. When he begins to read and study, have a time for that, and lead him to talk about what he has read in his books, so that he may keep his mental impressions too in order. You are multiplying his life's efficiency if you teach him order and system as a habit from childhood up.

★ ★ ATTENTION as a habit—is that really important enough to emphasize? Think for a moment. Psychologists tell us that genius is largely the ability to concentrate intensively upon one thing at a time. And concentration is the highest kind of attention. We who have heard and seen Fritz Kreisler play know how concentration and genius seem to flow together. At one of his concerts the hall was so crowded that chairs were placed on the platform to accommodate more people. I was one of the fortunate ones who sat on the platform only a few feet from the artist. When he began to play all outer things vanished for him. It was his soul that flowed out over the violin strings. Yes, the power to give concentrated attention to the matter in hand is of supreme importance. Scatterbrained people are always inefficient. Begin to train for attention early. Do not tell the child things repeatedly. If you give directions for an errand, give them only once, as described in the article on obedience earlier in this series. When the child begins to study, see that he studies with all his mind, not with half a mind on the lesson and half on the ball game outside. An ordinarily bright child should not need to read a lesson over more than once to remember it. Help him at the beginning. Have him read the page once, then take the book and ask him to repeat it. Keep on until he can do this. It is not hard. Any one should be able to read a page, close the book, and repeat the substance of what he has read. If you or the child cannot do this, you have not a trained power of attention. I have heard people complain that their mind wanders when they try to pray. If it wanders in prayer it has the habit of

wandering, and it needs training in common attention. When the child has learned to remember a page from one reading graduate him to more difficult calls upon his power of attention. Let him read subjects more than a page long. Then let him read four lines of brief and simple poetry and see if he can repeat this word for word from one reading. This again is not difficult. It is astonishing how quickly a child, or an adult, can learn to do this when the whole attention is fixed upon it. Make a sort of a game of it, a challenge to the child. Say to him, "I can do this—see whether you can." Go from four lines to eight and then to a whole poem. But be sure you keep ahead of the child.

★ ★ THE GAME of stopping, looking in a shop window, going away, and then trying to name all the articles seen is a good one to strengthen attention. So is the naming of the flowers seen on a walk, the kinds and characteristics of trees, the kinds of birds with a description of them. Be sure you make a real effort to train the child to put his mind on whatever he is doing or observing. Save him from the waste of being scatterminded.

Prayer as a habit may seem a somewhat mechanical thing in the early years. The child learns and says a prayer. But even a small child can learn to pray. See that a time is observed morning and night, and after he has said the memorized prayer encourage the child to talk to God. Would he like to tell God of the good time he had today and say "Thank you, God"? Would he like to ask God to help him with some small problem or request? Would he like to say "God bless family and friends"? Out of his own little world let him learn to talk to God. If he wants to pray for the pet bunny, the puppy, the birds, the garden, so much the better. He is learning the valuable lesson that God is interested in his childish concerns. If you foster this prayer habit through the years when he is small enough to kneel by your side, you may be sure it will go

with him through times of doubt and stress.

How shall we train for these and all other good habits? We need to go back to the cable that we heard about from the old moralists. The tiny threads are woven day by day. It is just repetition in doing the desirable things day after day. There must be a parent or teacher to see that the repetition is kept up. But little by little the threads of good habits are woven, and after a while the habits that are really wings to us are formed. The habits of the sense world will be transmuted into habits of the spiritual world also and, as our custom is, we shall "dwell in the house of Jehovah for ever."

EDITOR'S NOTE—This is the last of ten articles by Zelia M. Walters. The series began in January UNITY.

TRUE VISIONING

I see myself as God sees me:
My body whole, resilient, strong,
My life deep-rooted like a tree;
My slumber restful, sweet, night-long;
My meditations prayerful, pure;
My work divine, my substance sure.

I see myself as God sees me:
Sustained in wisdom, faith, and love,
Serene and helpful, joyous, free;
My heart attuned to things above,
My mind alert for word from His,
Aware that good is all there is.

—Irene Stanley

A LETTER TO UNITY PARENTS

Dear Parent:

You have read Zelia M. Walters's fine articles on child training in UNITY, and you are beginning to look about you for opportunities and ways of putting her ideas into practice. "It is such a big responsibility," you exclaim. "If only I could be several places at once, doing several different things. Then perhaps it would be possible for me to see that my children receive the right kind of spiritual training. They receive so many negative ideas from the radio, newspapers, books, magazines, and playmates. I need something to supplement my teaching, as it were, something to back up and drive home the instruction I give. It is neither possible nor desirable to be preaching all the time to my children. Besides they absorb object lessons much easier and with less embarrassment."

It is to meet this need of parents that *Wee Wisdom* magazine is published. From time to time however it has been called to our attention that many Unity students are not acquainted with our magazine for boys and girls. One woman said recently, "So this is *Wee Wisdom!* Do you know, my dear, I have sent many gift subscriptions of your little magazine, but this is the first copy I have ever read!"

Because we believe many UNITY readers may not be acquainted with *Wee Wisdom,* its aims and purposes, we have outlined in the following paragraphs some of the more important facts about the magazine.

You know of course that, being a Unity publication,

our magazine for boys and girls would not contain any material that would be harmful. You realize that every story contains some character-building lesson; but have you ever wondered just how effective those lessons are? Have you thought that your child is too active, too grown-up, too "modern" for such material? Then you have never seen how eagerly our *Wee Wisdom* readers watch for the mailman when their magazine is due. You have not seen how absorbed they become when reading its stories, and you have not read any of the enthusiastic letters they write to us.

Wee Wisdom provides its readers with definite training. In its stories the child sees Truth principles in action in the life of the story character and is inspired to emulate him. Most of our stories contain nothing of an explicitly religious nature. Their teaching is given indirectly, without preaching, in a manner that interests the child. The stories deal with the problems and the pleasures that come into the life of the average child. We try to have each story present some fundamental principle of right living, as for instance one of those dealt with by Zelia M. Walters in her articles on obedience, courage, self-control, and courtesy. When a child has begun to incorporate these characteristics in his life, but a short step remains to his knowing God and learning that the kingdom of God lies within himself. The more direct religious instruction is given through Bible stories, the Good Words Booster Club, and the editor's letter.

The circulation of *Wee Wisdom* is not confined to homes where Unity teachings are known and practiced.

It has an increasing circulation in the schools. Its stories have been commended by such educators as David Starr Jordan and Angelo Patri. The magazine has the approval of the State superintendent of schools in many States and has also been approved by the National Parent-Teacher Magazine. Every year more teachers are using it in their classrooms. When placed in their libraries and on their reading tables, it helps establish a harmonious and co-operative spirit both in the schoolroom and on the playground. Through its introduction into the schools it is now being welcomed into thousands of homes where Unity publications have heretofore been unknown.

If these parents and educators, who make no claim to understanding Truth principles, feel that *Wee Wisdom* contributes to the well-being of the children in their care, surely Truth students cannot afford to let their children be without it.

If there is a child under thirteen years of age in your home or in the home of some friend or neighbor, can you do more for him than providing him with such material? Let *Wee Wisdom* help you guide that child into a happy, successful life!

May we send you a sample copy?

Yours in Christ,

Jane Palmer

Wee Wisdom Editor.

BROADER HORIZONS

Advance in development and in understanding is gauged by man's ability to receive, since nothing is forced upon him . . . The earnest seeker after Truth is rewarded; and all new information must be acknowledged, carefully evaluated, and if found valid, joyously accepted as a deeper insight into reality.

BY E. A. REYNOLDS, Ph. D.

THE RECENT celebration of the four hundredth anniversary of the publication of the first complete English Bible, that of Miles Coverdale, has given new impetus to the interest that always centers around the Scriptures. However, as the work of modern scholars has resulted in a revised history of the development of the various books of the Bible, the assignment of new authors for some of the books, and new information on the making of the Bible as a whole, many devout people have been disturbed. When, in addition, revised translations of both the Old and the New Testament are being used in many pulpits today, honest questions have arisen concerning the validity of the Scriptures as a whole, since so much has been altered.

Yet there is no reason for alarm over the modern reinterpretation of the Bible. No critic has ever affected adversely the authenticity of the divine revelation. Not a single fundamental truth or spiritual lesson has been changed by the combined work of all the scholars, archaeologists, and historians. Only the human element has been found faulty in some cases, and it is here that the textual critic has been working.

We might compare the great flood of spiritual truths

in the Bible to a mighty river pouring down from mountain heights over great distances into lower levels. Along the course are found turbulent rapids, dangerous waterfalls, and treacherous whirlpools, yet the deep main channel continues constant and powerful. Precipitous rocks prevent access at different points along its course, and these conditions have aroused superstitious awe and even terror in the people who dwell along its banks; yet generation after generation has used some of the great power and has daily partaken of the stream's refreshing waters. Since they do not understand the stream however, they cannot utilize all its great resources.

Modern engineers begin to study the river. They trace it to its source, investigate its many tributaries, sound its depths in many places. They build bridges and map out safe harbors and quiet resting places. They transform some of the river's power into electricity and accomplish apparent miracles. While these experts acknowledge that they can never comprehend all its mysteries or sound all its depths, yet they have made the stream more usable and understandable to all who will draw near and utilize the avenues they have opened.

In much the same way have the great revelations of the Bible been discovered. From time to time and at various levels of civilization some of its great spiritual messages have been apprehended and thenceforth used by man in his ongoing. It is equally true however that just as the people along its course have interpreted the river in terms of their own understanding, so at their own level have men down through the ages interpreted God and His ways toward men. By ascribing to God man's own human emotions and failings we have many times misinterpreted and misunderstood the great source. By holding Him in superstitious fear we have not always recognized His Fatherhood. A reinterpretation is therefore necessary.

What has been the contribution of modern scholars

and critics to a better understanding of the Bible, and upon what authority do they base their new knowledge, which has made the Book more accessible and understandable?

Among other things, as was stated above, textual and literary investigation has found new authors for many of the books. It has been found, for example, that while the prophet Isaiah wrote the first thirty-nine chapters of the book bearing his name, later prophets wrote the remaining twenty-seven chapters. The whole therefore, according to Goodspeed, is an anthology of prophecies made by various writers. The Gospel of Luke and the Book of Acts were both written by Luke, not as separate books, but as two volumes of one book, not separated in point of time. They are often referred to as Luke-Acts, and when the two are read together a much clearer conception of the work of the disciples is secured.

An entirely new chronology has been evolved by research that has been both historical and literary. According to Goodspeed, Amos, not Genesis, was the first book of the Old Testament to be written, and the first in the New Testament were the letters to the Thessalonians, and the last the letters of Titus and Philemon. The Book of Revelation was written before the Gospel of John or the letter to the Hebrews; and when all these books are rearranged and studied chronologically, the development of religious principles and the evolution of spiritual ideas can be traced with greater accuracy than before; for the old arrangement was haphazard and based on traditions rather then on literary and historical evidence.

It must be remembered that no original manuscript of the Bible exists today. All the original documents have perished or been destroyed during the great periods of time that have elapsed since they were written. Our oldest existing manuscripts are all copies of still older ones, none of which can be imagined to be the originals. In early times the work of transcribing one from the other was all

done by hand, and errors were bound to creep in. Some of these errors have obscured the meaning of words, of phrases, and of entire verses. When translation was made from the original Hebrew or Greek into some other language such as English, for instance, another source of error arose, the difficulty of hitting on the right word or phrase to render the language of the original, which might itself be obscure. The miraculous thing about these changes is that they do not affect the basic truths, although man's understanding of these has been variable and cloudy. The older the manuscript the less the opportunity for these human errors to be made.

Until the comparatively recent discovery of ancient Bibles, these accidental mistakes or mistranslations in our present versions could not be detected. The most important of these ancient Bibles are The Codex Sinaiticus, the Codex Alexandrinus, and the Codex Vaticanus, all in Greek and probably copied about 350 A. D. These together with a large number of papyri dug up at Oxyrhynchus, Egypt, which contained not only historical and official records but also some "lost Gospels," constitute the principal sources for recent literary and textual criticism, although there are hundreds of other ancient documents also available for study. These old manuscripts are being studied with the aid of infrared photography and many formerly illegible passages are being made plain.

As scholarship has improved and translation from ancient languages has become more accurate, keener analysis has been applied to many well-known Scriptural passages. These results have been embodied in some of the modern translations, such as those of the New Testament made by Weymouth, Goodspeed, Moffatt, and others; and in the shorter Bible translated by Goodspeed, Smith, and others.

To one who loves the beautiful classical English of the King James Version of the English Bible some of these

new interpretations appear crude and ungraceful. This is the case especially as regards the revised phrasing of the New Testament, for modern scholars repeatedly emphasize the fact that the original Greek of the New Testament was that of the man in the street and not literary or classical Greek. Therefore the new versions are in the simple and direct speech of everyday life, but this simplicity has in many cases made the meaning more incisive and has added a force and significance that was not evident in some of the older translations.

Let us take a few concrete but simple illustrations of changes made by the newer translators. The original Hebrew alphabet consisted only of consonants. The meaning depended on the vowels that the reader supplied, and in translating, different words could be made by inserting different vowels. The form Y—C—H—D, for example, could mean "unite" or "rejoice," depending upon the vowel used. Thus in Psalms 86:11, instead of "Unite my heart to fear thy name," as in the old version, Moffatt and others translate the passage to mean, "May reverence for thee rejoice my heart." This rendering is more in harmony with the context and strengthens the whole verse.

In Luke 17:21 the phrase "within you" is interpreted more accurately by Moffatt and others to mean, "The Reign of God is now in your midst."

The passage in Matthew 19:24 has always been a difficult one to understand. Although Goodspeed and other modernists still translate it as in the old version, George Lamsa, in his book "The Four Gospels," translates this passage from the Aramaic and says that it should be rendered, "It is easier for a rope [not a camel] to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

In Psalms 111:10 "The fear of the Lord is the beginning of wisdom" (Authorized Version) is rendered by Moffatt, "The first thing in knowledge is reverence for

the Eternal." While the original Hebrew word means "fear" in some cases, it is more commonly used to indicate awe, reverence, or piety. Many of the "fear" passages should therefore be retranslated, as in Philippians 2:12, where "fear and trembling" are more accurately translated by Goodspeed as "reverence and awe."

The artificial breaking up of the Bible text into chapters and verses has sometimes caused confusion. In the Authorized Version the statement in James 1:8, for example, is separated from the 7th verse, but Weymouth combines the 7th and 8th verses into one, which reads emphatically, "A person of that sort must not expect to receive anything from the Lord, being a man of two minds, undecided in every step he takes."

Not all the new interpretation of the Bible has been destructive. The archaeologist and the scholar have cooperated to verify the historical episodes recounted in the Bible. The story of the Flood, for example, has been proved to be not a mere legend, but a historical event verified by archaeological discoveries. The accuracy of the historical record in Genesis 14 and in the Book of Daniel has also been established, as well as that of most other Biblical narratives that have been linked up with the scientific discoveries of the archaeologist. The final word has not been spoken on the new interpretation. As the work of the scholar and scientist continues and the result is more accurately evaluated and compared with Biblical texts and history however, a clearer understanding of the meaning of the Scriptures is bound to follow.

One field for deeper research has barely been touched. This is the interpretation of the spiritual significance of symbolic words and of descriptive episodes apparently commonplace. This cannot be accomplished by literary scholarship alone. A deeper insight must be employed, one that has its origin in spiritual intuition and in the metaphysical implications of many parts of the Bible.

One fundamental fact has been emphasized by all these researches. That is that both divine creation and spiritual revelation are the result of evolutionary processes. Advances in development and in understanding is gauged by man's ability to receive, since nothing is forced upon him. The earnest seeker after Truth is rewarded; and all new information must be acknowledged, carefully evaluated, and if found valid, joyously accepted as a deeper insight into reality.

The World Is a Looking Glass

The wise man (so the legend runs) sat by the roadside outside the city, when a traveler, carrying all his possessions, sat down to rest beside him. "What kind of people in yonder town?" asked the traveler.

"What kind of people were they where you lived last?" replied the wise man.

"Oh, terrible! Disagreeable, unkind, dishonest —I'm glad to be rid of them all!"

"You'll find folk just the same here," said the wise man.

Presently another traveler accosted the wise man. "What sort of people dwell here?" said he.

"What sort of people where you dwelt?"

"Wonderful neighbors! So kind, so true, that I could hardly bear to leave them."

"You'll find the same kind here, my friend," said the wise man.

It is truly said that the best way to have friends is to be one; and in my Promised Land it is easy to be one, and to find many, for I am a child of eternal love. When I am tempted to meet the people around me with complaint, resentment, or distrust, I have only to turn to the Father and let His love shine through me—and every one around will reflect that love back to me. I resolve to see every one today in the light of love.—DAILY STUDIES IN DIVINE SCIENCE

Sunday Lessons

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. A thorough study of the Unity Sunday lessons will repay any student. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, *by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.*

Lesson 1
Oct. 4, 1936

UNITY SUBJECT—*Following Truth under Adverse Circumstances.*

+ + INTERNATIONAL SUBJECT—*The Macedonian Call.*—Acts 16:6-15; Rom. 15:18-21.

6. And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Spirit to speak the word in Asia;

7. And when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not;

8. And passing by Mysia, they came down to Troas.

9. And a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us.

10. And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them.

11. Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis;

12. And from thence to Philippi. which is a city of Macedonia, the first of the district, a *Roman* colony: and we were in this city tarrying certain days.

13. And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women that were come together.

14. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us:

whose heart the Lord opened to give heed unto the things which were spoken by Paul.

15. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

18. For I will not dare to speak of any things save those which Christ wrought through me, for the obedience of the Gentiles, by word and deed,

19. In the power of signs and wonders, in the power of the Holy Spirit; so that from Jerusalem, and round about even unto Illyricum, I have fully preached the gospel of Christ;

20. Yea, making it my aim so to preach the gospel, not where Christ was *already* named, that I might not build upon another man's foundation;

21. But, as it is written,

They shall see, to whom no tidings of him came,
And they who have not heard shall understand.

GOLDEN TEXT—*Go ye therefore, and make disciples of all the nations.*—Matt. 28:19.

SILENT PRAYER—*I follow after Truth so that I may be guided unerringly in right ways.*

In the study of Truth it is important to recognize the various states of thought to be encountered, and learn to hold ourselves in that state which is productive of harmony and power. The barren, fruitless state (Phrygia) may be passed through without harmful effects provided one does not linger there, but no good can come of allowing oneself to remain in this frame of mind. Likewise to settle into the state in which one is not yet ready for the operation of the word of Truth (Galatia) and make no effort to prepare the way for Truth to enter, is to delay one's progress in understanding.

Paul and Silas passed through Phrygia and Galatia, and were forbidden by the Holy Spirit to work in Asia. Asia represents the within; Mysia, a state in which the inner self is darkened by thoughts of crime. The news

value of crime and the amount of space given to this subject in newspapers prove that men generally have a vicarious interest in wrongdoing. Instead of indulging this morbid craving and giving way to the tendency to act entirely on unconsidered impulse (Bithynia), men would do better to choose a phase of thought (Troas) in which Spirit more easily finds its way into consciousness. Troas means "penetrated," "bored through." It was here that Paul had a dream in which a man of Macedonia implored his help.

Macedonia means "burning," "adoration," and signifies the fervor of spirit that sets the whole man aflame with zeal. At first thought zeal may seem most effective when combined with intellectual power (a man), but reflection shows that it is a soul quality. Paul's first convert in Macedonia was a woman, Lydia, a dye merchant. Spiritual understanding is developed in the feminine realm of the soul.

The vision of mankind in need of help is one that fires the zeal of every earnest worker in the cause of Truth. This vision has been at the root of most of the missionary work of the world. We do well to indorse the outer manifestation of zeal, although its chief expression is on the inner side of life.

To tarry "certain days" in the city of Philippi is to remain in the consciousness of power. A city represents an aggregate of thought forces, and it is necessary to concentrate the thoughts on the things that arouse zeal and enthusiasm, in order to avoid the passivity and indifference that causes one to fall short of realizing power.

When zeal and enthusiasm apparently fail of their object, followers of Truth do not give way to discouragement or complaining but hold steadily to their constructive habit of thought and action. They prove the principle of power by themselves employing power to hold themselves steadfast when conditions seem adverse. In

Philippi, the first point visited by Paul and Silas in Macedonia, every appearance indicated that their interpretation of Paul's dream as a call to service in Macedonia had been a mistaken one. Several days passed before the opportunity to talk to any one came to them, and then they spoke to a crowd of women among whom Lydia was the sole convert. Later on Lydia, following the custom of that time, brought her household into the faith with her. The account is not one of outstanding success for Paul and Silas, yet not a word of complaint or disappointment slipped into their record of this period, and if they felt that they had misinterpreted the vision they gave no sign. Truth requires steadfastness and an even tenor of mind, regardless of the degree of one's demonstration.

The will to be true to the principles of right thought and action must be present before one can speak the word of Truth with power. Paul might have voiced mistakes and disappointments, as many persons now do. Instead he says, "I will not dare to speak of any things save those which Christ wrought through me." As we are able to hold to this standard of loyalty, we demonstrate our hopes and desires fully.

The work of the Christ in us brings into line our secular or Gentile thoughts and actions, transforming them into obedience to the divine law. This we accomplish by keeping our word and our deeds in harmony with Truth. The habit of right thinking and speaking is not an easy one to form, but the joy that comes to those who persevere until they succeed more than compensates them for the effort they put forth.

The first work of the Christ in man is the establishing of peace in the heart. Nothing insures our complete peace like faithfulness to our convictions and our professed principles. The center of peace (Jerusalem) consists in the aggregate of true thoughts in individual con-

sciousness. From this central focus to the outermost phase of consciousness (Illyricum) we must consistently affirm the truth concerning ourselves, our environment, and the world as it affects us (fully preach the gospel of Christ).

The temptation to follow beaten trails and accept as true what others have already proved for themselves is so general that it is not always seen as a temptation. To be sure of our way we must prove each step for ourselves as we go. The foundation laid down by another may not support the superstructure that we rear. Much of the power of Truth to transform our life comes from the original nature of the impression it makes on our thoughts. If a statement grips the mind with new meaning, we gain greater depth of understanding than we had before.

Truth has so many facets that we can never exhaust its power to throw new light on our physical, intellectual, and spiritual life. As we open the mind to it each day, we find fulfilled in both our inner and outer life the prophecy

> "They shall see, to whom no tidings of him came,
> And they who have not heard shall understand."

QUESTIONS

1. Paul and Silas passed through Phrygia and Galatia, and were forbidden by the Holy Spirit to enter Asia. Explain the symbolism in these statements.
2. What is the meaning of Macedonia, and what has it to do with zeal?
3. Where is spiritual understanding first developed in man?
4. How should one think and speak in case of failure to demonstrate Truth?
5. When one desires to speak the word of power, what is the first requisite?

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Lesson 2
Oct. 11, 1936

UNITY SUBJECT—*The Efficacy of Praise and Prayer.*

✦ ✦ INTERNATIONAL SUBJECT—*Becoming a Christian.*—Acts 16:22-34; Phil. 3:7-14.

22. And the multitude rose up together against them: and the magistrates rent their garments off them, and commanded to beat them with rods.

23. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely:

24. Who, having received such a charge, cast them into the inner prison, and made their feet fast in the stocks.

25. But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them;

26. And suddenly there was a great earthquake, so that the foundations of the prison-house were shaken: and immediately all the doors were opened; and every one's bands were loosed.

27. And the jailor, being roused out of sleep and seeing the prison doors open, drew his sword and was about to kill himself, supposing that the prisoners had escaped.

28. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29. And he called for lights and sprang in, and, trembling for fear, fell down before Paul and Silas,

30. And brought them out and said, Sirs, what must I do to be saved?

31. And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house.

32. And they spake the word of the Lord unto him, with all that were in his house.

33. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately.

34. And he brought them up into his house, having set food before them, and rejoiced greatly, with all his house, having believed in God.

7. Howbeit what things were gain to me, these have I counted loss for Christ.

8. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ,

9. And be found in him, not having a righteousness of mine own, *even* that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith:

10. That I may know him, and the power of his resurrec-

tion, and the fellowship of his sufferings, becoming conformed unto his death;

11. If by any means I may attain unto the resurrection from the dead.

12. Not that I have already obtained, or am already made perfect: but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus.

13. Brethren, I count not myself yet to have laid hold: but one thing *I do,* forgetting the things which are behind, and stretching forward to the things which are before,

14. I press on toward the goal unto the prize of the high calling of God in Christ Jesus.

GOLDEN TEXT—*Believe on the Lord Jesus, and thou shalt be saved.*—Acts 16:31.

SILENT PRAYER—*I believe in praising instead of blaming others, in praying over my problems instead of despairing of their solution.*

Whether we succeed or fail in a given undertaking is determined by the frame of mind that we bring to bear upon it and not by the attendant circumstances. Given identical circumstances, one will fail and another succeed. This fact proves that in themselves circumstances have no power to thwart man.

In this lesson Paul and Silas represent will and understanding engaged in the work of clearing up the consciousness in order to make room for self-mastery to develop in mind. Those who wish to know the Truth that frees them from inner bondage realize that they must first themselves be true to the principles that they profess to believe. The more adverse the circumstances the more outstanding must be man's loyalty to Truth if he would succeed in demonstrating over adversity.

A more rigid test of loyalty to principle than the one met by Paul and Silas could not easily be devised. For speaking the freeing word in the name of Jesus Christ to a girl in the grip of psychic obsession and releasing

her into normal mind action, the two were seized, stripped of their clothing, beaten, and thrown into prison without trial and without inquiry into the merits of their defense. The natural man's reaction to such treatment would have been flaming resentment, along with physical prostration from the severity of the punishment endured. When his will is thwarted and he finds himself helpless in the face of a crisis, the natural man rages against his "fate," demands his rights, and if he does not get them, may even commit suicide in a gesture of defiance or despair. By such conduct he proves how slight is his understanding. He does not see adversity as his opportunity to prove the law of praise and prayer.

Instead of giving way to rage, Paul and Silas prayed and sang hymns to God from their place in the stocks, with the result that they gained their freedom and at the same time made converts of the jailer and his household to the Christ way.

Students of Truth are sometimes tempted to believe in an occult realm governed by mysterious agencies. The will to understand the truth brings spurious mystery to light and reveals its nothingness. In the time of Moses it was believed that "the secret things belong unto Jehovah our God; but the things that are revealed belong unto us." Jesus set aside this static faith when He said, "There is nothing covered, that shall not be revealed; and hid, that shall not be known." There is no such thing as an occult realm; there are only truths not yet fully understood; but these shall be understood and used when in process of time "is finished the mystery of God, according to the good tidings which he declared to his servants the prophets." Spiritual Truth lies open and clear to spiritual understanding.

He who sings and praises only when all is fair and the way easy is not practicing the principle of All-Good. He is merely reflecting external circumstances, as the

race thought renders man prone to do. This is of the personal and is therefore "counted loss for Christ." To sing and praise effectually one needs to do so in adversity as in prosperity. The power to let all personal rewards and pleasures go and to cling to "the righteousness which is from God by faith" is proof of both will and understanding in the spiritual realm.

The power of the Christ resurrection comes to those who praise God and pray to Him in every emergency that confronts them. This resurrection power is the result of interaction between man, in his aspiration toward Spirit, and Spirit, in its power to attract man. The touch of the divine will transform man's will, but man is not fully resurrected until he strives to keep all his ways in harmony with the divine. "I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus."

He who sets his thought on the things that build up personality loses touch with spiritual things. One may take pride in conforming to accepted standards and customs in matters of religion, or take credit to oneself because one's ancestral lineage is notable. Another may reject all religious belief and count atheism a distinction. To gain Christ and know the righteousness that is from God through faith is worth more than all these personal standards of merit.

To him who asks to be led by divine wisdom and who expects to receive the guidance he asks for the righteousness that is through faith brings the ability to recognize right. If the desire to know what is right and always to use our knowledge to the full is our actuating motive; and if we expect to gain that knowledge from the universal realm of law and Truth, we attune our thoughts to this higher realm and actually come into a consciousness of workable knowledge that gives us confidence to go ahead.

The orthodox thought of the devout in a former time was that in order to be saved one had but to believe in Jesus Christ as a personal Savior and that He miraculously accomplished that salvation. Paul saw this matter in a different light. He found it necessary to press on in order to lay hold of that for which the Christ had laid hold of him. The process of developing the Christ consciousness in man is of a reciprocating nature. The lower must reach up to the higher before the higher can descend into the lower and lift it up. To lay hold of the high consciousness, it is necessary to forget the struggle of the personal to reach and maintain false standards, and follow instead "the high calling of God in Christ Jesus."

QUESTIONS

1. What determines one's success or failure in any given undertaking?
2. What do Paul and Silas represent in this lesson?
3. How did the reaction of Paul and Silas to the treatment they received in Philippi differ from that of the natural man?
4. Is the evolution of understanding affecting in any way the belief in an occult realm?

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Lesson 3 UNITY SUBJECT—*The Secret Place.*

Oct. 18, 1936 INTERNATIONAL SUBJECT—*The Spoken and the Written Word.*—Acts 17:1, 5-11; I Thess. 2:7-12.

1. Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

5. But the Jews, being moved with jealousy, took unto them certain vile fellows of the rabble, and gathering a crowd, set the city on an uproar; and assaulting the house of Jason, they sought to bring them forth to the people.
6. And when they found them not, they dragged Jason and certain brethren before the rulers of the city, crying, These that have turned the world upside down are come hither also;
7. Whom Jason hath received: and these all act contrary to the decrees of Cæsar, saying that there is another king, *one* Jesus.

8. And they troubled the multitude and the rulers of the city, when they heard these things.

9. And when they had taken security from Jason and the rest, they let them go.

10. And the brethren immediately sent away Paul and Silas by night unto Berœa: who when they were come thither went into the synagogue of the Jews.

11. Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so.

7. But we were gentle in the midst of you, as when a nurse cherisheth her own children:

8. Even so, being affectionately desirous of you, we were well pleased to impart unto you, not the gospel of God only, but also our own souls, because ye were become very dear to us.

9. For ye remember, brethren, our labor and travail: working night and day, that we might not burden any of you, we preached unto you the gospel of God.

10. Ye are witnesses, and God *also,* how holily and righteously and unblamably we behaved ourselves toward you that believe:

11. As ye know how we *dealt with* each one of you, as a father with his own children, exhorting you, and encouraging *you,* and testifying.

12. To the end that ye should walk worthily of God, who calleth you into his own kingdom and glory.

GOLDEN TEXT—*The word of God is living, and active, and sharper than any two-edged sword.*—Heb. 4:12.

SILENT PRAYER—*I know peace and safety, because in thought I dwell in the secret place of the Most High.*

When the mind of man first meets Truth he does not accept it at once without reservation. The first stage through which it passes in finding entrance to the mind is doubt. Following doubt comes willingness to examine the merits of Truth. Examination in turn arouses a desire to experience Truth, and acceptance is the final step. These stages through which Truth passes in entering the mind are represented by the Gentile cities Amphipolis, Apollonia, Thessalonica—through which Paul passed

without stopping for any length of time—and Beroea, where those to whom he preached "received the word with all readiness of mind."

Doubt, as long as it continues active, closes the mind to Truth. Truth may "stand at the door and knock" persistently, but man must open to it if he wishes to be enlightened. Truth hides itself from the man whose mind is filled with doubt. This state is represented by the hiding of Paul and Silas from the mob in Thessalonica. Personality and the other qualities of the natural man lead him to judge that, if given free range, Truth will turn their world upside down and make it impossible for the personal self (Caesar) to rule through reason and will, unmodified by spiritual love, mercy, and justice.

Jason ("deliverer," "healer") represents the I AM in its first stages of growth in the higher law. The I AM accepts Truth, but because man is inexperienced in the use of Truth in metaphysical ways and limited in understanding he makes no attempt to put Truth to practical use but hides it away in the inmost recesses of the mind for secret meditation. The crowd, led by the jealous Jews, stormed the house of Jason and no doubt searched it for Paul and Silas, but "found them not." To distinguish some Truth students from ordinary orthodox persons is a difficult undertaking as far as any outward sign is concerned. They cherish their knowledge of Truth as a peculiar treasure not to be shared or put into practice but to be enjoyed in their thoughts only.

Truth abides in the secret place of the Most High, where it must be sought patiently and faithfully by the one wishing to live by it. The personal self (Caesar) cannot rule long through reason and will alone. "There is another king, *one* Jesus," and this king, the I AM, must be given perfect expression. In the beginning He is hidden away in the subconsciousness ("These things spake Jesus, and he departed and hid himself from them");

but as man strives to nurture and express Christlikeness in thought, word, and deed, Jesus comes forth from His hiding place and takes command of the situation.

The power to do spiritual healing resides in the I AM, whence it comes forth to do its mighty work. The I AM must speak the word of Truth concerning life in season and out of season. Jason became security for the good behavior of Paul and Silas. Only through the medium of the I AM is Truth individualized and made practical in man's life.

To make Truth fruitful man's desire for it must be accompanied by willingness to look into that which differs from the established religious thought. Beroea whither the brethren sent Paul and Silas by night after becoming surety for them, signifies the zeal of the soul in religious matters. Zeal that is tempered by good judgment, tolerance, and intelligent willingness to examine all thoughts presented to it, is truly powerful. One meaning of Beroea is "watered," which signifies the increase of understanding in man until the soil of the mind becomes fruitful.

The word of God has its origin in All-Good. Therefore it is allowable for Paul to remind the Thessalonians of the quality of his work among them and to mention only his loyalty to Truth. His statement "Ye are witnesses, and God *also,* how holily and righteously and unblamably we behaved ourselves toward you that believe," if uttered in his personal capacity, would be inexcusable boasting. As it is, the student sees in it a high affirmation of Truth and perhaps a conservative statement of facts. He who desires to preach "the gospel of God" to his own thought people or to the outer world needs to hold his resolve high and keep his mind and soul steadfastly concentrated on his purpose. Doubt disappears from his thoughts as he studies to express Truth. To be undivided in thought and belief when speaking Truth into the individual consciousness is imperative.

Bible students claim that Paul's two letters to the Thessalonians form the earliest written portion of the New Testament. It is evident that he felt for his disciples there the deepest affection and solicitude. Love must be taken into account by man in his spiritual ministry, otherwise his efforts fall short of full success. Hard conditions and experiences are eliminated only by the word of Truth expressed through the love faculty. The love that is called forth in obedience to the principles of divine law is a sincere expression of one's feeling for another. To love is to be animated by zeal and unselfishness in all that one does.

QUESTIONS

1. Through what stages does Truth pass to gain entrance to the mind of man?
2. What is represented by the hiding of Paul and Silas in Thessalonica?
3. How is Truth hidden from the world by those who accept it intellectually without applying it in a practical way?
4. Where in man does the power to do spiritual healing reside?
5. Give the meaning of the name Beroea, and tell what it signifies.
6. How does one get rid of hard conditions and experiences, and remove all trace of their influence from the mind?

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Lesson 4 UNITY SUBJECT—*Putting Love into Life.*

Oct. 25, 1936 INTERNATIONAL SUBJECT—*Christianity as Love.*—Acts 18:1-4; I Cor. 13:1-13.

1. After these things he departed from Athens, and came to Corinth.
2. And he found a certain Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome: and he came unto them;
3. And because he was of the same trade, he abode with them, and they wrought; for by their trade they were tentmakers.

4. And he reasoned in the synagogue every sabbath, and persuaded Jews and Greeks.

1. If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal.
2. And if I have *the gift of* prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing.
3. And if I bestow all my goods to feed *the poor,* and if I give my body to be burned, but have not love, it profiteth me nothing.
4. Love suffereth long, *and* is kind; love envieth not; love vaunteth not itself, is not puffed up,
5. Doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil;
6. Rejoiceth not in unrighteousness, but rejoiceth with the truth;
7. Beareth all things, believeth all things, hopeth all things, endureth all things.
8. Love never faileth: but whether *there be* prophecies, they shall be done away; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall be done away.
9. For we know in part, and we prophesy in part;
10. But when that which is perfect is come, that which is in part shall be done away.
11. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things.
12. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known.
13. But now abideth faith, hope, love, these three: and the greatest of these is love.

GOLDEN TEXT—*Now abideth faith, hope, love, these three; and the greatest of these is love.*—I Cor. 13:13.

SILENT PRAYER—*I seek the beauty of wholeness through studying to express divine love.*

The departure of Paul from Athens and his entry into Corinth form symbols that are well known to the metaphysician. The word of Truth (Paul) first gains entrance to the mind through the intellect (Athens) and

afterwards through the heart (Corinth), where it arouses love. Corinth ("ornamentation," "beauty") was a center for the worship of Venus, the pagan goddess of love.

As one of the things that abide, love is eternal. It existed in the beginning as subconscious motivation in the healing forces of nature, and later in the heart of man as conscious impulse toward service. The healing forces of nature are represented in this lesson by Aquila and Priscilla, the former being the positive pole, the latter the negative. The word of Truth comes to these and through them man works out the redemption of his body (tent). Paul, Aquila, and Priscilla were tentmakers.

Certain rules guide the student in his efforts to express love. The word of Truth (Paul) comes into that part of the mind which is given over to religious thought (a synagogue). Its activity there arouses both the heart (the Jews) and the intellect (the Greeks) to newness of life and understanding. Paul reasoned in the synagogue of Corinth, persuading Jews and Greeks that Jesus was the Christ. The method of his reasoning appears in the text that forms the latter part of today's lesson.

The question whether a person actually has the Christ love in his heart is one that can be determined by the rules that Paul lays down. One may "speak with the tongues of men and of angels," yet if one lacks forbearance and kindness one's oratory is mere mechanical elocution without conviction of feeling or depth of experience. "Love suffereth long, *and* is kind." "If any man love, he knoweth what is the cry of this voice. For it is a loud cry in the ears of God."

The gift of prophecy is the flowering of rare powers of intuition that enable one to grasp the underlying truth of mysteries and knowledge beyond the common ken. Faith is the motive power that enables man to realize unmanifest truth. A person may possess intuition and faith and yet live a life barren of true satisfaction, because he

lacks the enduring quality of love. "Love never faileth." Prophecies have to do with temporal events and are for a day. Faith is eternal but is less active than love. Faith clings to its objective through sorrow as through joy, but love turns life into joy for its possessor, for it "rejoiceth with the truth."

Giving is regarded as a sure sign of love, but we may give away all our goods to feed the poor from a very different motive. That motive may be a desire to gain fame among men or merit with God. It may be the desire to rid ourselves of the cares and responsibilities of wealth in order to follow the simple life or a life of study and research. Underlying these motives is the self, whereas "love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own."

The idea of sacrifice, in common with other religious ideas, has evolved through the centuries from a crude symbolism to a refined state of spiritual significance. In the beginning of the Mosaic dispensation the "blood of bulls and goats" was believed to be capable of taking away man's sins. A little better conception was that

"The sacrifices of God are a broken spirit:
A broken and a contrite heart, O God, thou wilt not despise."

The writer of Hebrews advanced far beyond these primitive conceptions when he showed that real sacrifice consisted not in "fruitless self-immolation," but in letting the divine will express itself in the body.

"Sacrifice and offering thou wouldest not,
But a body didst thou prepare for me;
In whole burnt offerings and *sacrifices* for sin thou hadst no pleasure:
Then said I, Lo, I am come . . .
To do thy will, O God."

To give up something for the sake of something else

may be desirable, but the mere act of giving up has no merit in itself. Jesus Christ gave us the true pattern of sacrifice in the giving up of the personal self. "At the end of the ages hath he been manifested to put away sin by the sacrifice of himself." Sin cannot be put away effectually in any other way than by the offering up of personality. Where self-interest intervenes, as in Peter's query "Lo, we have left all, and followed thee; what then shall we have?" love in its active form is thrust out. The body may be given to be burned and self-love still be retained. "Love vaunteth not itself, is not puffed up." Self-love vaunts its sacrifices.

True sacrifice is denial of the smaller, personal self so that the true, divine self may become manifest. Only love of goodness can bring man to consummate this task in its fullness. Love is perfect in its power to transform the heart, and "when that which is perfect is come, that which is in part [the personal self with its petty tyrannies over man] shall be done away."

One expects childishness in the child, but with maturity come balanced reason and the mature outlook. In like manner before the dawn of understanding, man follows the authority of creeds, and accepts the accumulated history of religious thought and tradition as binding, but with the growth of hope and faith he comes at last to know the love of God, and stands alone in all creation as an expression of that which is perfect in this respect.

QUESTIONS

1. What do Aquila and Priscilla represent in this lesson?
2. How can we prove to ourselves whether or not we have the Christ love in our hearts?
3. Explain how one may have faith and the intuitive power that bestows the gift of prophecy, and yet be lacking in love.
4. What motives besides love may underlie generosity?
5. Trace the evolution of the idea of sacrifice in religious thought.
6. In what does true sacrifice consist?

MY PRAYER

Words by
THEODOSIA SMITH

Music by
CARL MOERZ

1. Fill me, O Fa-ther, with Thy grace That I may al-ways be
2. Fill me, O Fa-ther, with Thy love, Thy love that is the key

A ban-ner bear - er for Thy truth, In fel-low-ship with Thee.
To ev - 'ry bless-ing life can hold, Each precious gift from Thee.

Dear Fa-ther, teach me humbleness And cleanse me of all greed
Teach me to share with those, dear Lord, Who fal-ter on the way;

That I may give, and give a-gain, Un - self-ish-ness my creed.
And lead them safely through the dark In-to the light of day.

AT TWILIGHT

By Harriet Lyon Leonard

As twilight falls at cool of day
I walk with God a garden way.
A hymn of praise the nightbirds sing,
A rose makes votive offering,
While heliotrope and orange flower
Yield sweetest fragrance at this hour.

His presence makes my soul rejoice,
There is no need to hear a voice.
A reverent, rare humility
In flowering plant and spreading tree
Would tell me, if I did not know,
Who walks beside me as I go.

I walk with God, nor question why
He honors such a one as I.
When lilies with a silver blare
Of trumpets blow a call to prayer,
Although His face I cannot see
I know He treads the way with me.

Silent Unity

"BE STILL, AND KNOW THAT I AM GOD"

I SEE MYSELF AS GOD SEES ME, SANE, WISE, TRIUMPHANT.

¶ The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering, without seeing them, to those who need help.

¶ Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

¶ Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

¶ Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

¶ We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address.

Address your request to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 TRACY, KANSAS CITY, MO.
CABLE ADDRESS: UNITY, KANSAS CITY.

Health and Prosperity

When a metaphysician says, "I see myself," he does not mean that he is looking into a mirror: he means that he beholds himself mentally. It is no easy matter to describe this ability of man to see with his mind instead of his eyes, but it is a very common experience, and we all practice it daily. We habitually use the word "see" when we mean that we understand. It is in this sense that we use it in our healing affirmation for this month.

One who has studied Truth has his understanding quickened. He does not think of himself as he appears personally but as he is spiritually.

Man was created in the beginning in the image of God, and that creation stands to this day. When we turn our attention from seeing the man of flesh and blood and identify ourselves with Spirit, there is a very decided change both in consciousness and manifestation. The spiritual man is the source of man and the only source. When man knows this and begins to realize that he has implanted within him the seeds of every kind of fruit, mental and physical, he progresses very rapidly in the attainment of his ideals.

God beholds man charged with ideals and the capacity to weave them into his character and environment. Man is urged but not compelled to draw lavishly on the inexhaustible realm of mind attributes that the Father-Mind has made accessible to him in magnificent measure. When Jesus proclaimed, "All things whatsoever the Father hath are mine," He was in the realization of the opulent splendor of this realm of divine ideas.

If all men would enter into the realization that there is a kingdom of mind forces in the omnipresent ether that they can mentally draw upon at any time and mold

into every desire of their hearts, a new race would be born in a day and the earth would be transformed into a paradise.

Jesus knew this and taught it to His disciples, and they took advantage of it to a degree. They were personally transformed from ignorant fishermen into religious world leaders. The Jews marveled at their ability, knowing their antecedents. Instances without number of this display on the part of the common mind of uncommon culture and spiritual insight might be cited from history, ancient and modern.

We can all stir up the gift of God within us and through it talk with the Father. More persons are doing this now than ever before in the history of the world. This seemingly strange unfoldment of the soul has been submerged in the subconscious in most persons, because they feared the ridicule of their worldly-minded associates, but now so many are having the experience that it is openly talked and commented upon. Even some of the world's leading men of science talk about God guiding them, and no one ridicules. In a newspaper interview the great Einstein told of an experience where his doctor directed him to go to bed and stay there for six months. He replied, "I will see what God says about it." He said that God told him he could stay in bed for a while but that he must get up every day and play the piano; which he said he did, and was well in a short time.

But the great majority of persons need courage and mental strength before they will stand up and boldly acknowledge God as health, so we have put in our healing thought the words that will brace the mind up and bring the body into that positive, radiant health that divinely belongs to it. So all who are in need of healing are cordially invited to join with Silent Unity, as well as thousands of Unity readers, every night at 9 p. m., or at any time, in proclaiming silently and aloud:

"I see myself as God sees me, courageous, strong, healthy."

God always beholds the man He created in His image and likeness perpetually crowned with the attributes of mind that will make him successful and prosperous. Those attributes are infolded in the supermind of every man and woman. They are there, awaiting release, just as the mighty oak is infolded in the acorn. But this example of the oak in the acorn is too material, the unfoldment is too slow. The success ideas imaged by Divine Mind in man's mind do not require centuries to make prosperity manifest. The work is often accomplished in days; but sometimes months or years elapse before results appear.

Stop filling your thought world with such nonproductive ideas. Give the Almighty Resource a chance to provide you with ideas of plenty, and you will soon find yourself right in the midst of success and prosperity. Join with us and the mighty army of Unity people in this proclamation of truth:

"I see myself crowned with success and happy in prosperity."

HEALING THOUGHT

I see myself as God sees me, courageous, strong, healthy.

PROSPERITY THOUGHT

I see myself crowned with success and happy in prosperity.

USE FROM OCTOBER 20 TO NOVEMBER 19

Prayers Answered

These testimonials come from persons who have been healed by the power of Spirit, and are expressions of the writers' gratitude to God. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I WILL COME AND HEAL

■ ■ ABOUT eighteen months ago I wrote you about a serious kidney condition. It was feared that I should have to have an operation to remove one of my kidneys, and I asked you please to pray for me. I am writing now to say that God our loving Father has answered your prayers and mine and that as far as my kidneys are concerned I am back to normal health. Please join with me in giving God thanks and praise.—*T. R. W. N., Eustis, Fla.*

■ ■ A FEW DAYS after I was stricken with toxic paralysis of the muscles of the eyes we wrote for your prayers. Improvement started almost immediately, and within ten days my vision was back to normal. I am truly grateful for your help and I am still praising God for my speedy recovery, for the doctor had told me that the condition, caused by something in the system, might continue for some time. God bless you for your wonderful teachings and help.—*Mrs. W. J., Osceola, Nebr.*

■ ■ ABOUT A month ago I injured the cartilage in my left knee. I had to stay off my feet, and the doctor was considering an operation. I was convinced that God would help if I asked Him in the right spirit. So I asked you to pray with me for my healing. I am happy to report that thanks to our Father, who is willing and anxious to heal us physically as well as spiritually, I am completely

healed and back on the job. I am very grateful.—*C. S., Salt Lake City, Utah.*

■ ■ WHEN I wrote you last my baby was very sick. She was in an oxygen tent, and the doctor expected that she would have to remain there ten days. She was there just twenty-four hours. The doctor said her recovery was a miracle. An infection that started in the pleural cavity disappeared gradually without the need of surgery. I am inclosing a love offering with my grateful thanks.—*E. N., Denver, Colo.*

■ ■ IT IS FROM the bottom of my heart that I thank you for the wonderful help you gave in response to my telegram about my baby. He was suffering, his breathing was difficult, and he had a very high temperature. In half an hour after I had wired you his temperature had dropped to normal. He continued to improve until now he is his normal self. What a privilege it is to know that the Christ Spirit within us is ready to help at all times. I am very grateful.—*M. C., Denver, Colo.*

■ ■ LAST WEEK I wired you for help. I had a severe cold and cough; had practically coughed all night for several nights. Within half an hour after sending you the message my cough stopped and I fell asleep. My cough has entirely disappeared, and I am most grateful for your help and prayers.—*R. M., Evansville, Ind.*

■ ■ THANK GOD and Unity, I am healed. I had high blood pressure for ten years, and now I do not take any medicine at all. I cannot praise Unity enough, for you and God have saved my life.—*Mrs. R. H., Meridian, Miss.*

■ ■ I KNOW that you will rejoice with me when I tell you that a recent X ray of my teeth shows that the jawbone is all right. I will not have to have an operation.

The healing power of God is marvelous, and I cannot find sufficient words to express my heartfelt gratitude to Silent Unity for its wonderful help. You may discontinue prayers, and I want you to know that I am blessing and praising Unity each day for teaching me to know God better.—*D. B., Uxbridge, Ont., Canada.*

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FILLED WITH PLENTY

■ ■ I HAVE to thank you very much for your prayers. Tremendous upheavals have taken place which have tested my faith to the uttermost. I never allowed my positive attitude seriously to waver, and now the storms have subsided and my life pursues its course in calm waters. A wonderful opportunity for self-expression and originality has opened up, and I am deeply grateful for the power that enabled me to weather the storm.—*K. F. D., London, England.*

■ ■ WHEN I first asked you for your prayers I was very discouraged. Since then things have changed. I now own a nice little home and things are looking brighter for me. You will never know how much your help has aided me. At one time I hardly had enough to eat. But I kept praying for a home, and I know now that God does answer prayer. My children gave me this little home, and a man who owed me some money paid me. I praise God and Silent Unity. You are doing a wonderful work, and I pray God to bless you.—*Mrs. M. S. H., Holly Hill, Fla.*

■ ■ IT IS WITH the greatest joy and happiness that I am writing to tell you of our blessings, our demonstration of God's increase. Most unexpectedly the superintendent of the mine told my husband he had secured an increase in salary for him. Our hearts are overflowing with gratitude to you for your teachings and help. I feel as though I never could be without a prosperity bank, and I

am continuing with all the statements that you have sent. You may discontinue your help, but it is a great comfort to know you are always ready to inspire and give help when it is needed. I am inclosing a love offering.—*R. H. K., Rancagua, Chile, S. America.*

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HE SHALL HAVE ABUNDANCE

■ ■ DURING the time I have used the prosperity bank drill I have received many blessings. Among them has been the healing of an intestinal disorder that had given me much discomfort in the past and a growth on one of my eyelids is disappearing. Also a way is opening for me to buy a little home. Please send me another bank. I find that the regularity of the daily meditation and prayer is bringing me peace and happiness.—*Mrs. B. L. P., Miami, Fla.*

■ ■ SEVERAL months ago I wrote for a prosperity bank and asked for your prayers. I was really desperate. For years I had been ill, the sight of my right eye was failing, and I was not able to work. Since I began the daily bank drill everything is different. I am feeling better than for many years, and I have a good position. I am very happy, and many of my friends are turning to the Unity teachings after seeing how much I have been helped. Thank you for your prayers and helpful letters.—*E. B., Oakland, Calif.*

■ ■ MANY BLESSINGS have come since I last wrote to you and you sent me the bank. More blessed than anything else has been renewed strength and faith, a deeper consciousness of the indwelling presence.

I have had your magazines and your help for thirty years, and though I have gone through deep waters I have been able always to see and feel the presence deep within.

May God's blessing be on your service for the many who need the understanding and help that you are always so ready to give.—*F. A. B., Stockbridge, Mass.*

★ ★ ★

SEARCH THE SCRIPTURES

■ ■ I AM INCLOSING my paper on chapter 8 in *Lessons in Truth.* I have tried to have this lesson, as well as all previous lessons, become a part of my very life, for I fully realize that only by so doing will I profit by the work. It is not the grade I get but the grade I live that counts in my life. Sometimes it seems I really understand better than I can explain. I thank you for grading my lessons and for adding such helpful thoughts. The annotations bring out so much light and many, many new ideas.—*Mrs. G. R., Wichita, Kans.*

■ ■ I AM INCLOSING my lesson on the silence. Preparing these lessons is the most interesting thing in my life. It seems to me to represent the hub, the center, about which all else revolves. As the subject grows and develops, it makes me think all the while of what Christ said, "And I, if I be lifted up from the earth, will draw all men unto myself."—*E. N. K., Indianapolis, Ind.*

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MY HELP COMETH FROM JEHOVAH

■ ■ I COULD not be without my Unity books and magazines. They are part of my life, with their uplifting thoughts and inspiration. Their teachings have shown me how to pray and how to put my faith and trust in God. I thank Him for all the manifold blessings I have received throughout the last few years, since I came in contact with Unity and Truth. I am grateful to you for your loving help.—*A. M., Lower Hutt, Wellington, N. Z.*

■ ■ I HAVE derived much help and blessing from your magazines, and I never miss an opportunity of passing

them on to my friends. Every one to whom I have given your literature has not only expressed his intense gratitude, but received great benefit from your teachings. God bless your great work.—*Mrs. H. H., Bradford, Yorks, England.*

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HEARKEN UNTO ME

■ ■ I WANT to thank you sincerely for your guidance and prayers. Through your help I have received many blessings for which I am most thankful. I try to live each day in oneness with God's wisdom, which will lead me in paths of righteousness, peace, and true success. May God bless you in your splendid work.—*N. S., Clarksburg, W. Va.*

■ ■ MY IMPROVEMENT has been remarkable and continuous, and my thanks to God are unlimited. May He bless you for guiding me. Joy and happiness and good health have become manifest in a greater degree every day since I took up the study of your teachings. Praise God, I am on the way to complete wholeness.—*A. W. A., New York City.*

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LOVE ONE ANOTHER

■ ■ I WISH to give you my sincere thanks for your prayers and help. I have gained great peace of mind amid my problems, especially in my work. Though it was reported that I would lose my position, I not only was retained but had a raise in salary. I am very grateful.—*A. C., Jefferson City, Mo.*

■ ■ YOU HAVE given me peace, harmony of mind, and poise in times of seeming inharmony, and I am more than grateful for your help. Your prayers and my faith and efforts to help myself have brought me safely through many storms. You have given me courage and faith, and

my heart is filled with gratitude. God bless you and your work.—*R. M., Blytheville, Ark.*

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I AM THE LIGHT

■ ■ I CANNOT begin to express the blessings, the illumination, comfort, and new joy I have received since being in touch with Unity and its teachings. I would be lost without Unity as it plays an important part in my life. It is most wonderfully helpful. God bless you.—*Mrs. E. V. S., Victoria, B. C., Canada.*

■ ■ I DEEPLY appreciate your illuminating and constant spiritual help. Truth as presented by Unity School has been to me a rock of Gibraltar. How I have fought, floundered and failed when I depended on the personal self, and with what joy I can now tell you of the consciousness of universal power leading me into All-Good!—*Mrs. W. B., Fort Lauderdale, Fla.*

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HE IS MY REFUGE

■ ■ UNITY TEACHINGS brought me back to health and prosperity after being seriously ill for two years. I shall always be grateful to you and your workers for your wonderful work for me as well as for the miracles that have been performed for many of my friends. I owe Unity a debt of gratitude that can never be repaid. Thank you for bringing me back to health and happiness, and may God continue to bless you in your great work.—*S. G. T., Tampa, Fla.*

■ ■ I CANNOT begin to express the joy and help I receive from the Unity teachings. It is a constant source of blessing. My health is perfect, and I frequently have the conviction that I shall never be ill again. I am demonstrating prosperity although I have only begun to realize it.

My needs are met, and I have all I need. I ask God to bless you and your work.—*M. H., Lancaster, Wis.*

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UNTO US A CHILD

■ ■ I WANT to thank you for your prayers and letters during my recent confinement. I got along splendidly, to the amazement of every one. My beautiful baby girl, weighing seven and one-half pounds at birth, is perfect in every way. I am very grateful for your help and for the work you are doing to teach the world Truth. I join in asking God's blessing on you all.—*Mrs. D. P., Alma, Ark.*

■ ■ YOU MAY discontinue your prayers for me upon receipt of this letter. My baby boy was born April 9. I had a very rapid and safe delivery, entirely normal in every way. The nurses attribute it to my exceptional physical condition, but I know it was due to God. My life has broadened and deepened in every channel since you began your prayers, and I certainly thank you most humbly. Inclosed is a love offering in appreciation of your efforts in my behalf.—*E. R. S., New Brunswick, N. J.*

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FATHER, I THANK THEE

■ ■ THANK YOU for your continued help and prayer. During the past two years I have been wonderfully blessed with a conscious knowledge of God's very real presence. I find my contact with Unity teachings to be a means of uplift and perpetual joy. Bless you all.—*A. F., Devizes, Wilts, England.*

■ ■ I FIND YOUR affirmations a wonderful comfort and help. I repeat them many times. I am grateful for my increased understanding, and I will help to spread the word of Truth.—*L. P., Bogota, N. J.*

HELP

. . from Silent Unity

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

My boy, sixteen years old, has had since birth a hard struggle for existence, one illness after the other. Two weeks ago he started to school, had a convulsion, and authorities probably will not let him stay. He loves his school and will be broken-hearted. Why must my boy suffer so for the mistake of the doctor who delivered him? Is there no help? Where is God, and why has He forsaken me in my hour of need?—*Extract from a letter answered by Silent Unity.*

God is forever with you and your beloved son, abiding eternally within your minds and hearts. You can never be separated from Him, beloved, except as you believe in your separateness from Him. His light and love and substance are ever at hand to guide, sustain, and bless you in every needed way. "Lo, I am with you always" is the blessed promise.

Turn within to the presence of the Lord in the innermost depths of your being, and seek to know Him more fully, more completely. Through prayer and meditation and consecration you contact the Father within, and through communion with Him come into new light and understanding, new peace and faith and overcoming power. "Jehovah is with you, while ye are with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you."

Through your own renewed faith and greater spiritual growth you will understand more perfectly the best way to help your son. First, dear one, free the doctor, yourself,

and any others you may be condemning for what occurred at the birth of your son. Instead of wasting the energy of your thought on that which is past, concentrate all your thought forces upon the present, upon the Truth of your and your son's divine sonship, your divine heritage of the Father's light and strength and perfection. Do you recall the Bible story of the healing of the "man blind from his birth"? "And his disciples asked him, saying, Rabbi, who sinned, this man, or his parents, that he should be born blind? Jesus answered, Neither did this man sin, nor his parents: but that the works of God should be made manifest in him."

God's will for His children is absolute perfection in mind and in body. In the beginning, we are told, God created man in his own image and likeness, with power and authority over his own being and over all other forms of creation. However, man has not always kept before him the vision of his divine origin and his true estate. For this reason the body temple through which he functions passes through the change termed death, and a new vehicle is given him so that he may progress ever forward toward the ultimate attainment of his perfect estate. However, through all these outer body changes, his soul consciousness carries with it all the experiences through which he has passed, all of the thought images he has contacted and accepted. So that if there is an error thought in the consciousness, unless it is discovered through denial and a positive realization of Truth, it must work out in the outer at some time or other.

When we come into the light of Truth, into the understanding that we are indeed created whole and perfect in the image and likeness of the divine, that we are not intended to be anything less than the divine, we perceive the true nature of our being, the nothingness of error conditions. We know that regardless of what the appearance may be, it has no place in the pattern of God's perfection

and can be dissolved and cast out by faith and true spiritual vision. This dissolving and casting out is the "works of God" that should be made manifest daily and momently in every phase of our life.

Whatever may be the old error thought that is now manifesting itself in your son's life, it is not true of him, and has no place in the Father's will for him. So long as you believe that he is ill or in any way less than perfect, you are believing more strongly in a negative thought than in the life and love and power of the Father. Your faith must be centered upon God, upon His loving will for your dear one, and your trust must be steadfast, unwavering, unchanging. Do not be discouraged if the way seems slow and difficult. Press ever forward in your seeking for more light and understanding. Pray constantly, not just at certain intervals but every moment, whatever you may be doing, for more wisdom, stronger faith, and unfaltering courage, strength, and power. Rest serenely in the assurance that the Father is inseparably one with you, a mighty presence of peace and love and joy.

In your pamphlet *Truth Demonstrates Itself* you say that man will come to an end. This does not seem consistent with your teaching of eternal life. Will you explain further?—*Question answered by Silent Unity.*

You have quoted these passages from an article appearing in UNITY: "Before Abraham was born, I am." "This statement is of course not true of the personal man. He had a beginning; he will have an end. He was born; he will die—and all his claims of life eternal will avail him nothing." If you will read the next sentence you will find, "The demonstration of eternal life is open to every one, but it cannot be made by any one who identifies himself with the personal man. Only he who awakens to the

consciousness of himself as the son of God can have eternal life." Identify yourself with Spirit, and the whole man, spirit, soul, and body will be drawn together and be raised to the realization of eternal life.

> When using your statements should I confine myself to them or is it proper to use others also? Also how often and how long a time each day should I use them?—*Extract from a letter answered by Silent Unity.*

Truth statements are for the purpose of clearing one's mind of negative thoughts of ill-health and the like, and establishing thoughts that are in keeping with those in the mind of God. Truth statements unify your mind with the mind of God. Consequently you express more and more of God. Therefore it does not make any difference what Truth statements you use so long as they help to quicken the mind of God within you and clear your consciousness of all that is untrue. The statements that we send you from time to time are a guide to assist you toward right thinking. We are glad when you receive inspiration directly from within with regard to the words of Truth most beneficial to you. This shows that you are conscious of the inspiration of Spirit and are receptive to its cleansing power.

How much time to devote to speaking words of Truth and to meditating upon them is entirely up to the individual concerned. It depends on His ability to realize fully the truth of a statement until it is felt by him and becomes a reality to him. When the use of certain words of Truth does not bring the results desired it is clear that the individual has not fully realized the truth of the words and has not incorporated in his mind the Christ idea that they portray.

The Purpose of Unity

• • UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and teach men and women of every church and also those who have no church affiliations to use and prove the eternal Truth taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all people, regardless of creed; and places where helpful instruction in Christian living may be received.

Through its Field Department the Unity School of Christianity offers an advisory service for the purpose of promoting high standards of center conduct, and authorizes the establishing of Unity classes and centers.

Information concerning Silent Unity (Unity School's healing department) may be found elsewhere in this magazine.

UNITY SERVICES IN A HAWAIIAN PRISON

"I have just left the chapel, and I am filled with love and gratitude for the goodness of the Father and all that He manifests through our teacher. I wish you people to know how Unity is progressing and what a work it is doing among the Hawaiian people. Not long ago Ernest C. Wilson gave us a few minutes' talk that was a great inspiration."

Unity services are held regularly in the prison from which this letter came. Reports like this bring to Silent-70 a feeling of satisfaction that its efforts to reclaim those who have somewhere missed their way are bearing fruit. Silent-70 furnishes Unity literature free of charge to prisons all over the world, and love offerings from our friends help to carry on this good work.

THE GREATEST THING IN THE WORLD

A visiting Truth teacher said to the workers at Unity headquarters that the Truth movement is the greatest thing in the world, because it helps mankind in the business of living. He called Truth "the key to life."

Unity readers know where to find this key and how to use it, and they are eager to share it with those who do not even know of its existence. It was in this spirit that the Help-One-A-Month Club was organized at Unity headquarters. Each member of the club pledges himself to send once a month to some person a subscription for a

Unity periodical. In this way Truth literature goes into many new homes, and countless persons are given a new and brighter outlook on life. Should you like to become a member of this club? There are no dues. Just send a card stating that you wish to join and let *Unity* magazine be your first subscription gift to a friend. Address your card to the Help-One-A-Month Club, 917 Tracy, Kansas City, Mo.

INFINITE DISCOVERIES AWAIT YOU

Edison is said to have made the statement that we do not know even one billionth of one per cent about anything. This applies not only to science but to our discoveries in the spiritual realm. "Beloved, now are we children of God, and it is not yet made manifest what we shall be." Here is a challenge to the Truth student to press forward and learn more and more about his relationship to God and all that it holds for him. This fall why not make the study of Truth your major objective. It will bring you richer rewards than any other study you can take up. One of the most effective ways of studying Truth is by means of the Unity Correspondence Course. You can study right in your own home and have the supervision of the head of the Correspondence School Department. Write for information about this course. Direct your card to Unity Correspondence School Department, 917 Tracy, Kansas City, Mo.

This month

IN OTHER UNITY PERIODICALS + + +

NEAL LEARNS A LESSON

If Neal had known what was to be the outcome of the Halloween prank that he and Stanley planned to play on the Hunts he would never have agreed to it. The Hunts were having a party to which only girls were invited, so the two boys thought they ought to plan an adventure for themselves. Their well-planned prank did not turn out as they had expected however, and the only good that came of it was the important lesson that it taught Neal—one that is of value to every boy and girl. This lesson is brought out by Adele Haberlein in "A Borrowed Canoe," a story appearing in *Wee Wisdom.*

"LETTERS TO A YOUNG STUDENT"

This series of six articles will begin in *Weekly Unity* early in October, and will be published in consecutive issues. They are based on actual correspondence between a Truth teacher and a number of youthful students who in seeking to apply the law in a practical way found themselves confronted by many puzzling questions. In helping them to deal with these questions the teacher wrote the letters from which the helpful ideas in these articles have been gleaned. "Letters to a Young Truth Student," by Mildred R. White, brings out points of real interest to every Truth student.

HE THOUGHT HIS TROUBLES REAL

A man with a sick business called on a Truth teacher for help. He began pouring out his troubles and trying to explain why he was in his present state of financial difficulties. When the teacher suddenly declared, "I don't want to hear any more," the visitor was both surprised and hurt. Why did the teacher refuse to listen to him? Read the explanation in "Helping Constructively," an article by A. J. Peel in October *Good Business.*

BE RECEPTIVE TO THE DIVINE ECHO

Do you listen for the divine echo that comes when you send out thoughts of peace, love, health, and plenty? The divine echo is the response to your good thoughts of today or of some day in the past, and nothing can stop this response. Read "The Divine Echo" in September *Unity Daily Word* and learn to attune your heart to God so that the echo of your good desires can be distinctly heard.

THE RE-CREATION OF CHRISTOPHER

Christopher Barret had dedicated himself to the cause of art, and he had nothing but scorn for "dollar chasers," as he classed people who stressed the importance of earning money and making a living. Then came a car collision and an introduction to the other driver, Stuart Waring. Stuart gave Christopher a whole new set of ideas, one of them being that money will talk any language you teach it—"greed, personal power, or human happiness." From then on Christopher looked at life in a changed way. How he set about making himself over is told in "Money Talks," a two-part treasure-mapping story by Beatrice Pearl, beginning in October *Progress.*

Unity Annual Conference Members and Licensed Teachers

The following Unity leaders are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the sale of Unity literature.

Those designated by (LT) are Licensed Unity Teachers. They are preparing for membership in the Unity Annual Conference.

ARIZONA

Phoenix—Handly, Marie, 1324 N Central

ARKANSAS

Little Rock—Wayman, Mary, Unity, 809 W 15th

CALIFORNIA

Alameda—Hopkins Alice, (LT) Unity Cl, 1300 Grand
Beverly Hills—Rae, R., Unity, 371 N Bedford
Glendale—Johnson, G., Unity, 119 S Kenwood; Adams, M., Meta Cen, 1420 Kenneth
Hollywood—Schneider, Rose, (LT) Unity Studio, 1217 N St Andrews
Inglewood—Galpin, E., Unity, Queen & Commercial
Ione—Merriweather, Hazel, Unity Cen
Long Beach—Newman, L., Unity, 432 Locust
Los Angeles—Luke, Emma, Unity Temple, 2120 S Union; Williams, A., Unity Assb, 233 S Broadway; Highnote, Nannie B., Unity Cl, 1532 Wilshire
Oakland—Emery, Rose, Unity Cen, Ebell Club bldg; Morse, A., Unity, 5365 Bond
Pasadena—Stack, L., Unity, 11 N Oak Knoll
Richmond—Tiller, Beulah, Unity, 146 2d
Riverside—Sweaney, Katharine, (LT) Unity, 3566 6th
Sacramento—Anderson, Naomi, Unity Cen, Odd Fellows' Hall
Santa Anna—Newman, L., Unity Soc, Commercial bldg
San Bernardino—Nicholls, Dr. and Mrs. H. P., Unity Cen, 701 Arrowhead
San Francisco—Hulbert, Robert, Unity, 126 Post; Scott, Susanna (LT) Unity, 126 Post
Santa Cruz—Higgins, Mary and Roseline, Universal Truth Cen, 151 Garfield
Santa Monica—Hill, Mr. and Mrs. L. L., Unity Cen, 528 Arizona
Stockton—Batson, H., Unity, 322 N Center
Van Nuys—Hider, M., Unity, 14550 Victory
Whittier—Newman, L., Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Beech, Mabel, Unity Cen, DeGraff bldg
Denver—Burkle, Ethel, Temple of Frac Chr, 1555 Race

CONNECTICUT

New Haven—Adams, Bonnie (LT) Unity, 1151 Chapel
Hartford—Gilbert, Harriet, (LT) Unity, 926 Main

DISTRICT OF COLUMBIA

Washington—Feldt, Margaret, Unity, New Colonial hotel; Feldt, E. Roy, (LT) Unity, New Colonial hotel

FLORIDA

Jacksonville—Miscally, H., Unity, 725 Hogan
Lakeland—Hennessy, L., Unity, 321 S Mass
Orlando—Moore, Ocoa, Unity, 409 S Orange
St Petersburg—Young, J. W., Unity, 646 5th ave S
Tampa—Hyer, Laura and Ramey, Louise, 1st Unity Soc, De Soto hotel

GEORGIA

Atlanta—Risk, Hazel, (LT) Unity, 74 Pryor N E

ILLINOIS

Chicago—Hoschouer, W. and Ann, Unity Fellowship, 25 E Jackson; McCollum, Nellie, 1st Unity Soc, 159 N State; Reynolds, Edith, (LT) Unity Truth Home, 116 S Michigan
Decatur—Daughtry, M., Unity, Woman's Club
Peoria—Arrowsmith, Mrs. G., (LT) Unity, 503 E Maywood
Rockford—Brown, Bonnie, (LT) Unity, Stewart bldg; Lundahl, Mae, (LT) Unity, 1230 Grant
Springfield—Meek, Mary, (LT) Unity, 509 S 6th

INDIANA

Indianapolis—Powell, Murrel, Unity, Century bldg

IOWA

Cedar Rapids—Richardson, G., Unity Cen, 728 4th ave S E
Des Moines—Stitt, B., Unity, 42 & Rollins
Sioux City—McClaughry, Elizabeth, Unity Cen, Martin hotel
Waterloo—Richardson, G., Lafayette bldg

KANSAS

Topeka—Pfouts, H., Unity, Jayhawk hotel

KENTUCKY

Lexington—Clark, Madge, Unity Cen, Phoenix hotel
Louisville—West, Georgiana, Unity, 1322 4th; Rehm, Theresa, 2111 Eastern Pkwy; Carrell, Maebel, (LT) & Fullenlove, Mary, (LT) Unity, 1322 S 4th; Lilly, Julie, (LT) Broadway Unity Cen, Breslin bldg

LOUISIANA

New Orleans—Echlin, Elois, Unity, 823 Perdido; White, Mrs. E. Norton, (LT) Unity, 604 Canal

MASSACHUSETTS

Boston—Hall, Arthur, Unity, 25 Huntington
Cambridge—Titus, C. Edna, (LT) Unity, 881 Mass

MICHIGAN

Detroit—Gregg, I., Unity, Maccabees bldg
Grand Rapids—Bailey, I., Unity, 61 Sheldon
Kalamazoo—Moffett, Amy, Unity Cen, 209 W Dutton
Lansing—Best, Harvey and Ida, Unity Cl, Olds hotel

MINNESOTA

Minneapolis—Ranney, Lila, Unity Cen, 1108 Nicollet

MISSOURI

Carthage—Wilson, Maude, (LT) Unity, 306 W Chestnut
Kansas City—Fillmore, Charles and Cora, Unity School; Gable, Francis J., Editor Unity School; Palmer, Ida, S S Unity Cen, Jewell bldg; Wilson, Ernest C., Unity Soc, 913 Tracy
St. Joseph—Morgan, Rex, Unity, 12th & Felix
St. Louis—Eilers, Fred and Hilda, S S Unity Cen, 5205 S Grand; Abbott, Elsie, Unity Soc, Dorr & Zellar auditorium

MONTANA

Billings—Wessel, M., Unity, Northern hotel
Bozeman—Wessel, Mary, Unity, Baxter hotel
Butte—Wessel, Mary, Unity Cen, Y M C A
Great Falls—Huhn, V., Unity, Dunn blk
Livingston—Wessel, Mary, Unity, Elks' Hall

NEBRASKA

Omaha—Schopf, Mabel, Unity, Electric bldg
Scottsbluff—Elliott, Nora, (LT) Unity, 2026 Ave C

NEW JERSEY

Cranford—Berry, Edith, Unity, Hampton hall
Montclair—Stevenson, Gladys, (LT) Unity, 33 Gates
Newark—Berry, Edith, Unity, Berwick hotel

NEW MEXICO

Raton—Schleifer, Carrie, (LT) Unity, 321 N 4th

NEW YORK

Brooklyn—Pomeroy, Ella, Unity, 3 Albee sq; Van Allen, Betsy, (LT) Unity, 3 Albee sq
Buffalo—Brown, A., Unity, 1372 Hertel
Chautauqua—Richards, Ella, Unity, 49 Scott
Freeport—Rodgers, Marion, (LT) Unity, 15 Sunrise
Jamaica—Pomeroy, Ella, Unity, 89-39 163d
Rochester—Meyer, Louis E. and Ethel, Unity, Taylor bldg; Barker, Raymond, (LT) Unity, Hotel Seneca
Schenectady—Burbridge, Marcellene, Unity Soc, 1029 University
West Islip—Pustell, Christine
White Plains—Martial, Octavie, (LT) Unity, Roger Smith hotel

OHIO

Akron—Maloney, Jessie, Unity, 34 High
Canton—Maloney, Jessie, Unity, 203 6th st N W
Cincinnati—Langenheim, M., Unity, 26 E 6th; Smith, E., Oakley Unity, 3041 Madison; Leslie, Millie, (LT) Unity Cen, 26 E 6th
Cleveland—January, V., Unity, Carter hotel
Columbus—January, G., Unity, 80 W Starr
Dayton—Crouch, E., Unity, Fine Arts bldg
Hamilton—Tahse, Louise, Unity, 117 Ross; Gillespie, Mr. and Mrs. H. G., (LT) Unity, 117 Ross
Marion—Treaster, Fannye, (LT) Unity, City Library
Toledo—Whipps, Beatrice, (LT) Unity, Richardson bldg
Warren—St. John, Everett, (LT) Unity, 236 Franklin S W

OKLAHOMA

Tulsa—Kehrer, Grace, (LT) Unity, 1352 E 17th

OREGON

Portland—Lance, M., Unity, 811 N W 20th

PENNSYLVANIA

Pittsburgh—Anthony, E., and M., Unity, Century bldg

TENNESSEE

Memphis—Chester, E., Unity, Hotel Chisca
Nashville—Turner, M., Unity, 2000 W End

TEXAS

Amarillo—Lane, Eugenia, (LT) Unity, 1500 Taylor; Neudigate, Minerva, (LT) Unity, 609 Madison
Austin—Mims, Ruth, Unity, Driskill hotel
Dallas—Hursey, Minerva, Unity, Allen bldg; Price, Harriet, (LT) 3411 Knight
El Paso—Forbes, B., Unity, 305 E Franklin
Fort Worth—Truesdell, N., Unity, Dan Waggoner bldg
Houston—Brass, L., Unity, Milam bldg
San Antonio—Myles, Mary, Unity, Maverick bldg

WASHINGTON

Bremerton—Key, Estelle, (LT) Unity, Enetai Inn
Seattle—Rigby, Paul and Lillyan, Unity Cen, 1905½ 3d
Yakima—Scott, C., Unity, Wilson bldg; Scott, Beulah, (LT) Unity, Wilson bldg

WISCONSIN

Milwaukee—Mallon, Guy, Unity, 3112 W Highland; Mallon, Mrs. Guy, (LT) 3112 W Highland

CANADA

Edmonton—Popple, A., Unity, Empire blk
Winnipeg—Bowyer, E., Unity, Donalda blk

ENGLAND

Liverpool—Johnson, Dora, Soc of P C, St Lukes Chambers, Bold Place
London—Drake, Parker, (LT) British Unity, 36-37 Upper Thames; Hacking, Ruth, (LT) Unity Soc, 2 Earl's Court Gardens S W 5
Wirral—Johnson, Dora, Unity Cen, "Glendor" Mount Road Upton

SCOTLAND

Edinburgh—Hume, M., Unity, 30 York Place; Handyside, Mr. and Mrs. R. W., (LT) Prac Chris Cen, 16 Royal Terrace

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UNITY PUBLICATIONS MAY ALSO BE PURCHASED AT THE FOLLOWING ADDRESSES:

ARIZONA

Phoenix—Truth Cen, 372 N 2d ave
Tucson—Divine Truth Inst, 139 E 4th

CALIFORNIA

Bakersfield—Unity Truth Cen, Southern hotel
Berkeley—Christian Meta, 1176 Colusa
Burlingame—Meta Cen, 209 Park
Fresno—Unity Cen, 15 N Fulton
Hollywood—Truth Cen, 1643 N Cherokee

La Jolla—C. L. Thomas, 8004 Girard
Los Angeles—Christian Unity, 611 S Kingsley Drive; Unity Cen, 815 S Hill; Church of Divine Healing, 1648 W Adams; School of Triunity, 839 S Grand; Anna McMillan (col), 927 Austin; Fowler Bros, 414 W 6th; Bullock's; Advance Bk Co, 628 W 8th; May Co, 8th & Hill; Mamie Dean, 1129 S Catalina
Oakland—Truth Cen, 3006 Fruitvale; H. C. Capwell & Co; Unity Cen, Ebell Club bldg; Christian Assb, 1800 Alice
Pasadena—Church of Truth, 690 E Orange Grove
Redlands—Leona Ballou, 906 Tribune
Redwood City—Christian Assb, Women's Club house
San Francisco—Meta Lib, 177 Post; The Emporium; Mission Truth Cen, American hall
San Jose—Christian Assembly, 72 N 5th
Santa Barbara—Truth Cen, 227 E Arrellaga
Willow Glen—Christian Assb, 1305 Lincoln

COLORADO

Denver—Publication Bk st, 514 15th
Pueblo—Truth Cen, 520 W 11th

CONNECTICUT

Bridgeport—Unity Cen, 59 Cannon
Stamford—Unity Soc, 74 Park Pl

DISTRICT OF COLUMBIA

Washington—Unity Lit, 1326 I, N W

FLORIDA

Daytona Beach—Unity Cl (col), 745 Marion; Church of Divine Science, Peninsula Club
Jacksonville—Unity Cen (col), 804 Pippin
Miami—Unity Cen, 128 S E 3d

GEORGIA

Atlanta—Atlanta Truth Cen, Mortgage Guarantee bldg

IDAHO

Boise—Truth Cen, 722½ Idaho

ILLINOIS

Chicago—Unity Study Cl (col), 5105 Michigan; South Side Cl (col), 4307 S Mich

INDIANA

Muncie—Unity Cen, Hotel Kirby

IOWA

Davenport—Unity Cen, Whitaker bldg

MASSACHUSETTS

Boston—Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield; Home of Truth, 1 Queensberry

MICHIGAN

Royal Oak—Unity Cen, 500 S Main

MINNESOTA

Duluth—Unity Cen, 215 W 2d
Red Wing—Unity Cl, 440 15th

MISSOURI

St Louis—1st Unity Soc, Kings-Way hotel; Divine Science, 3617 Wyoming

MONTANA

Helena—Meta Cen, Pittsburgh block

NEBRASKA

Lincoln—Unity Soc, 1548 O

NEVADA

Reno—Unity, 339 W 1st

NEW JERSEY

Atlantic City—Temple of Truth, Central pier
Newark—Truth Cen, 97 S 10th

NEW MEXICO

Albuquerque—Unity, 306 E Central

NEW YORK

Buffalo—Buffalo Soc, Statler hotel
New York City—Center of Truth, Hotel Roosevelt; Unity Cl (col), 2 W 130; New York Cen of Truth (col), 221 W 142; Brentano's, 1 W 47; Universal Truth Cen, 360 W 125; Church of Healing Christ, Biltmore hotel; Church of Truth, 521 Fifth ave; New York Center, 33 W 39
Syracuse—New Thought, 155 E Onondaga

OHIO

Cincinnati—New Thought, 1401 E McMillan
Cleveland—Church of Truth, Hotel Olmstead; Emerald Meade, 2827 Euclid
Dayton—Dayton Truth Cen, Industries bldg
Lima—Unity Cl., Norval hotel

OKLAHOMA

Oklahoma City—Truth Rdg Rm, Weaver bldg

OREGON

Portland—Meta Lib, 1009 S W Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Erie—Truth Cen, Lawrence hotel

RHODE ISLAND

Providence—Occult Book Cen, 42 Westminster

TEXAS

Harlingen—Unity Cl, Commerce bldg

WASHINGTON

Seattle—Seattle Cen, 1125 5th; The Bon Marche
Spokane—Church of Truth, 1124 W 6th; Meta Book Shop, 821½ 1st; Unity Bookshop, Standard Stock Exch bldg
Tacoma—Truth Temple, 902½ N 2d

AUSTRALIA

Adelaide—New Thought Soc, Eagle Chambers; Divine Science Cen, 99 King William
Brisbane—Truth Cen, Albert House
Sydney—Harmony Cen, Scot Chambers, Hosking Place, 86A Pitt st, N S W; New Thought Cen, The Block, 428 George

CANADA

Calgary—Unity, 221A 8th ave W
Moose Jaw—Unity Class, 73 High W
Regina—Unity Cen, Broder bldg
Saskatoon—Unity Cen, 314 Canada bldg
Toronto—Unity Cen, 765 A Yonge
Victoria—Truth Cen, 720½ Fort
Winnipeg—Beth Richards, 333½ Portage

ENGLAND

Boscombe, Hants—E Quinion, 20 Gordon
Cheshire—Unity Cen, Glendor Mt rd, Upton B'head
Liverpool—Unity Centre, 125 Mt Pleasant
Leicester—Emma Danson, 94 Upper Kent st
London—L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 9 Percy st (Tottenham Ct rd), WI; Truth Cen, 29 Courtfield Gardens, Earl's Court
Manchester—Unity Centre, Greg's blds., Albert sq

GERMANY

Heilbronn am Neckar—Heilbrunnen-Verlag, Frankfurterstr 8

ITALY

Roma—Instituto di Cultura Psichica, Via Antonio Bosio, 15

SCOTLAND

Glasgow—Prac Christianity Cen, 534 Sauchiehill st

SOUTH AFRICA

Fairview, Johannesburg—Unity Bk Depot, 66 Grace

When we affirm that God is all and then continue to look to our occupation or business as the source of our supply we are simply trying to serve two masters. This thought is brought out by Dr. C. Stanley Long in "The Consciousness of Supply," an article to be published in the November issue of *Unity*. The author says that fear of lack is uppermost in men's minds today. He reveals the one and only lack there is and how to overcome it.

Eventual Salvation

Does the Bible teach the eventual salvation of the whole race? This is a question of universal interest, and Charles Fillmore gives his views on it in "The Fall of Man," a chapter in his book *Mysteries of Genesis*. This book is a metaphysical interpretation of the Book of Genesis and sheds much light on the old familiar Bible text.

Unity Periodicals—*Unity, Weekly Unity, Unity Daily Word, Progress, Good Business,* and *Wee Wisdom*—are priced at $1 each for a year's subscription.

He Was Asleep

The Master slept while the storm raged and the ship was tossed by an angry sea. When His disciples finally awakened Him, He restored the sea to calm and brought peace to their troubled hearts. What parallel to our own experience does this incident present? You will find it discussed on page 23 of *Finding the Christ,* a booklet by H. Emilie Cady. Read and study this booklet thoroughly. You will find every page of special value.

"Picture People Who Know God" is the name of a new series of interviews to appear in *Progress.* Maude Allison Lathem, Truth student and special writer on motion-picture subjects, is obtaining these interviews for *Progress.* Miss Lathem has been writing popular fan fare for years and has had the opportunity to come close to the inner life of many screen personalities. She has discovered a great many fellow Truth students in the picture industry. Her first interview is with Mary Pickford, and it will be published in November *Progress.*

Forget the Why

Do you know that you should not dwell upon the causes of inharmony in the body? The book *Divine Remedies* explains why you should not do this, and points the way to the only true healing of mind, body, and affairs. You will find healing prayers and affirmations in this book to help you overcome specific inharmonies and also to establish a consciousness of general health and wholeness.

A New Zest for Living

If you want to lift your consciousness to a higher plane and gain a new zest for living, send for F. B. Whitney's book *Mightier than Circumstance.* This book challenges you to rise above every limiting condition and take your rightful place in the Father's love. Articles and poems make up its contents.

In a recent address before the Unity Society of Kansas City Paul M. Rigby, of Seattle, Washington, brought out a very striking thought when he said: "A man can affirm over and over again that God is supply and not get results, if he has not made up his mind that this is true. Once he makes up his mind about it, his demonstration is sure to follow."

That God is our supply is the keynote of Charles Fillmore's new book *Prosperity,* and your faithful study of it will help you to make up your mind that this is true. *Prosperity* is a gold mine of ideas for making contact with real and lasting prosperity.

This Book Lives On

Books come and go, best sellers enjoy a brief popularity, but the one book that lives on and on in the hearts of men is the Bible, which has been handed down to us by its champions in the face of opposition, trials, and persecution. We owe it to ourselves and to those who preserved and bequeathed it to us to use the Bible faithfully and well. The Nelson Teachers' Bible (American Standard Version) is recommended by Unity School. You will be pleased with its large clear type on imported Bible paper, its full references, index, maps, and other helps.

In a local paper not long ago there was a write-up under head of "Twenty-Seven Weeks till Christmas." The thermometer registered 107, but an undaunted salesman was soliciting orders for Christmas trees. Perhaps he was not far wrong at that. The first thing you know Thanksgiving will be here and then there is hardly any time till Christmas. This year why not have an unhurried Christmas program? A good way to prepare for Christmas in your heart and in your affairs is to send for a Prosperity Bank and use the drill to cultivate a consciousness of love and unfailing abundance.

Do not allow yourself to get into a mental rut. Tune up your mind by thinking new thoughts or by reading a stimulating book. A book that will invigorate you and bring you new vim and courage is Ernest C. Wilson's *Master Class Lessons*. The six chapters of this book are refreshing and practical and they will help to "stir up the gift of God" within you. *Master Class Lessons* is adapted for use as a textbook, and you will find it ideal for fall study.

"Come Up Higher"

Change is the order of the day. There are upheavals in the religious, the political, and the economic world. "Something is happening," says Charles Fillmore. "A higher state of consciousness

is bursting full-blown upon the whole race. . . . The power is abroad in the earth, and it calls to men and to nations, 'Come up higher.' " These prophetic words can be found in the chapter "The Restoration of God's Kingdom," in Mr. Fillmore's book *Talks on Truth.* Read this book and be filled with new hope for the future of mankind.

The editors were happy to have this word of appreciation from a friend in Detroit who writes as follows:

"I want you to know that I look forward each week to the coming of Weekly Unity, *always expecting to find the answer to a problem, and usually finding just what I most need. I am thankful to the friend who made me take her copy of* Weekly Unity *and in this way influenced me to subscribe for it myself."*

Coming every week this eight-page paper is constantly bringing new ideas and new help. There is a blessing in every issue.

New Readers for Wee Wisdom

Wee Wisdom is now accepted as a leader among juvenile magazines. It is approved by educators for use in the schoolroom. It is welcomed by parents because of its character-building qualities. It is eagerly read by boys and girls because it brings them real entertainment and suggestions for doing interesting things. Considering its many advantages we feel that *Wee Wisdom* deserves a place in every home. We are therefore asking that you send us the names of any friends with children under thirteen years of age who do not take *Wee Wisdom,* especially non-Unity people. Our purpose is to acquaint them with the magazine, its ideals, and its interesting features. Your cooperation will be greatly appreciated, and your name will not be mentioned. Mail the names and addresses to the Publicity Department.

The Unity Belief

What one believes is not nearly so important as how one lives, but the world is interested in creeds, and we should all be clear about what Unity stands for. There are thirty-one points in the Unity faith, and they are printed in a little booklet called *Unity's Statement of Faith.*

Unity Books and Booklets

For Beginners	Caroline Napier	*German*	$ .50
	Directions for Beginners		.25
	Directions for Beginners	*Spanish*, $.10; *German*	.25
	Lessons in Truth	flexible $2; cloth	1.00
	Lessons in Truth	*French, Italian, Norwegian*, $.75; *German, Spanish, Dutch*	1.00
	*Letters of Myrtle Fillmore	flexible $2; cloth	1.00
	Lovingly in the Hands of the Father	flexible $2; cloth	1.00
	*Master Class Lessons	flexible $2; cloth	1.00
	Miscellaneous Writings	flexible $2; cloth	1.00
	Miscellaneous Writings	*Italian, French, German*	.75
	Unity Statement of Faith		.10
	Working with God	flexible $2; cloth	1.00
On Healing	Christian Healing	flexible $2; cloth	1.00
	Christian Healing	*German*	1.00
	Divine Remedies		.50
	Truth Ideas of an M. D.	flexible $2; cloth	1.00
On the Silence	Methods of Meditation		.25
	The Silence		.50
Pertaining to the Home	Meatless Meals	cloth	1.00
	Science of Food and Cookery, The	cloth	2.50
	Truth in the Home		.50
Inspirational	Beginning Again		.25
	Christ Way of Living, The	*German*, $.75; *English*	.50
	Faith That Removes Mountains	*German*	.25
	Finding the Christ		.25
	Finding the Christ	*German, Spanish, Swedish*	.25
	*Mightier than Circumstance	flexible $2; cloth	1.00
	Open Doors	flexible $2; cloth	1.00
	*Prosperity	flexible $2; cloth	1.00
Devotional	All Things Made New	cloth	1.00
	Bible, American Standard Edition		4.50
	Book of Silent Prayer		.50
	Contemplation of Christ, The		.50
	Metaphysical Bible Dictionary		10.00
	*Mysteries of Genesis	flexible $2; cloth	1.00
	Truth in Song		.50
	Unity Song Selections	cloth	1.00
	When Ye Pray		.50
For Advanced Study	Inner Vision		.50
	Selected Studies		.50
	Talks on Truth	flexible $2; cloth	1.00
	Twelve Powers of Man, The	flexible $2; cloth	1.00
	Usable Truth	flexible $2; cloth	1.00
	What Are You?	*German* or *English*, cloth	1.00
Greeting Booklets	Holy Bread		.10
	Song of Life, The		.10
	*Twenty-Four Golden Hours		.10
	Where Blessings Begin		.10
	Where I Am King		.10
	(20 copies of these booklets for $1. Envelopes included)		
Juvenile	Four-Leafed Clover, The		.50
	How Jimmie Came Through		.50
	Little Susie Sleep Ears		.29
	White Stockings and Other Tales		.29

*Latest Unity publications

UNITY SCHOOL OF CHRISTIANITY

917 Tracy, Kansas City, Mo.

Whatever you fix your attention upon you compel to come into your life.

■ If you feel that you must demonstrate increased supply, take your attention from your apparent need and center it upon God's unfailing abundance, which is yours to command. Concentrate on your blessings as a child of God, and your rich thoughts will go out to bring into your life the good that you desire.

■ The use of the Prosperity Bank drill will help you to train your thinking in a positive way. The daily prayer will help you to cultivate a rich consciousness, which is the starting point of prosperity. While you are saving in your Bank to send *Unity* to your friends, Silent Unity will pray with you to help you demonstrate abundance.

Unity School of Christianity, 917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank. I will save $3 in it to send a year's subscription for *Unity* (beginning at once) to each of these friends:

Friend's name .....

Street .....

City and State .....

Friend's name .....

Street .....

City and State .....

Friend's name .....

Street .....

City and State .....

My name .....

Street .....

City and State .....

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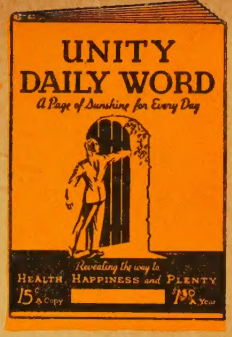
Start the day with»



UNITY DAILY WORD is a necessity in every home. Its page lesson is such an inspiration that often the day's problems are either quickly solved or they fade away entirely. UNITY DAILY WORD is a pocket-sized magazine with a page lesson for every day of the month. It is based on the idea that united prayer and meditation generates great good, in which all share whose hearts are attuned to the message of the day. Special articles and poems are added features.

"Education is not to make scholars so much as to form men."

This is the opinion of Will Durant in an article in the Saturday Evening Post. He emphasizes the formation of character as one of the essentials in a child's education and stresses the importance of moral instruction that helps a child to see his neighbor as his brother and his community as his family. Such principles, he says, will stimulate commercial honor and civic pride.

These views coincide exactly with the aim of the WEE WISDOM editors. Every feature in the magazine contributes in some way to the child's moral advancement. By means of fascinating stories WEE WISDOM develops character traits that make for upright, happy living and good citizenship. Let WEE WISDOM have a part in your child's education. Its wholesome influence will go with him through life.

Unity Daily Word and Wee Wisdom are priced at $1 each for a year's subscription.

Unity School of Christianity • Kansas City, Mo.

A Song of Beginning Again

By Hilda Craig

Arise from the ruins around you
  Of castles you builded in vain:
Tomorrow the skies will look brighter
  If you dream of beginning again.

No matter how oft you have fallen
  Or how you have labored in vain;
Who knows but the portal will open
  To a song of beginning again?

Hold on to the dreams you have cherished
  Though nothing but fragments remain:
Some day you can weld them together
  With a song of beginning again.

Then never lose sight for a moment
  Of heights that you long to attain:
Faith soars on the wings of the morning
  With a song of beginning again.